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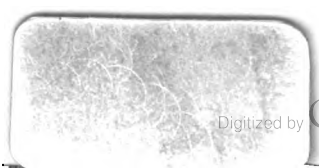
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THE VOIAGE AND TRAVAILE OF *Sir* John Maundevile, *Kt.*

Which Treateth of the

WAY to HIERUSALEM;

AND OF

MARVAYLES of INDE,

With other

ILANDS and COUNTRYES.

Now publiſh'd entire from an Original MS. *in the* COTTON LIBRARY.

LONDON:

Printed for J. WOODMAN, and D. LYON, in *Ruſſel-Street, Covent-Garden*, and C. DAVIS, in *Hatton-Garden*. 1725.

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THE EDITOR's PREFACE.

THE *Reader has here an Edition of* The Voiage and Travaile of Sir *John Maundevile*, Kt. *publiſhed from a Manuſcript in the* Cottonian *Library, (marked,* Titus. C. XVI.) *about* 300 *Years old; and collated with ſeven MSS, ſome near as old as the Author's time; and four old printed Editions. Two of the MSS.* French, *two* Engliſh, *and one* Latin *are in the King's Library; one* Latin *in the* Cottonian; *and one*

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Engliſh *in a private Hand. The printed Editions are two* Latin; *one* Sans Date, *the other in* R. Hakluyts *Collection, printed at* London, 1598; *one* Engliſh, *printed at* London, 1568, *and one* Italian,——1537. *The Variations of the* Latin *Copies are marked, L* 1, 2, 3, 4; *of the* Engliſh, *E* 1, 2, 3, 4; *of the* French, *F* 1, 2; *and of the* Italian, *I. Here are alſo two* Indices; *one of the Contents, the other of obſolete Words.*

This Edition agrees with the Latin *and* French *MSS*; *and appears to be the genuine Work of the Author*; *who ſays,* [a] *that he tranſlated it out of* Latin *into* French, *and out of* French *into* Engliſh; *whereas all other printed Editions are ſo curtail'd and tranſpos'd, as to be made thereby other Books. The three* Engliſh *MSS. named above, as well as the* Engliſh *printed Edition, contain a third part leſs than this. For*

[a] P. 6, and 7.

Inſtance;

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Inſtance; they wholly want, what is contain'd here, from Page 45 to 71.

The Author, according to the humour of the times of Ignorance he liv'd in, has put into his Hiſtory abundance of Miracles and ſtrange things; ſo that the Title of one of the Latin *MSS. is* Itinerarium *Johannis Maundevile*, de Mirabilibus Mundi: *and his* Engliſh *Tranſcribers and Editors have taken care to preſerve them all; but have dropt a great deal of what, now a days, will be counted the beſt part of the Book. He was ambitious of ſaying all he could, of the places he treats of; and therefore has taken Monſters out of* Pliny, *Miracles out of* Legends, *and ſtrange Stories out of what will now be called Romances. Thus his Story of the Sparrow-hawk,* [b] *kept in a Caſtle in* Armenia the leſs, *he has from* John *of* Arras's *Hiſtory of* Meluſine [c]: *who*

[b] P. 176, 7, and 8.
[c] Biblioth. Reg. 18. B. II.

after invocating the Divine Aſſiſtance, ſays, The which Hyſtory I have bygonne, after the veray and true Cronykles,—and many other Bokes, that I have ſought and overredde, for to accomplyſshe hit. *So that the falſities in this Hiſtory are occaſioned by other Authors, at that time accounted true; and the fault of the Hiſtorian, that he did not name his Authors. However, when he tells the moſt improbable Stories, he prefaces them with,* Thei ſeyn, *or,* men ſeyn, but I have not ſene it. *And particularly, in Page* 381 *and* 2, *he owns, that his Book is made partly from Hear-ſay, and partly of his own Knowledge. Where he adds, that at his Requeſt, the Pope cauſed it to be examined by his Council; who compar'd it with the Book, by which* Mappa Mundi *was made, and found it true: and thereupon it obtain'd the approbation of his Holineſs. And if old Authors muſt be rejected for*

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for putting ſtrange Stories and Improbabilities into their Hiſtory, what will become of Venerable Bede, Gildas, Geoffry *of* Monmouth, *and the reſt of our* Engliſh *Hiſtorians?*

Why then ſhould not this Author have his due Place and Regard, amongſt the Writers of the Age he liv'd in; and be believ'd, in what he ſays of his own Obſervation, as much as other Hiſtorians of thoſe times, and of ſuch like Matters? He had extraordinary Qualifications and Opportunities, and was the chief Traveller of his time; having been 33 *Degrees,* 16 *Minutes, Southern Latitude, and* 62 *Degrees,* 10 *Minutes, Northern* [d]. *He mentions one, that travail'd round the Globe; which he had heard of when, he was young* [e]: *this probably inſpir'd him with an early Paſſion for Travell. He was of a Family, that came into* England *with the Conqueror. He was a Man of*

[d] P. 219. [e] P. 222.

Learning and Subſtance, had ſtudied Phyſic and Natural Philoſophy [f]. *He was a conſcientious good Man; as appears from ſeveral Inſtances in the Book* [g]: *particularly in p.* 41; *where he ſays, that the Sultan of* Egypt *would have married him to a great Prince's Daughter, if he would have chang'd his Religion; and that he refus'd. He had the Sultan's great Seal, which procur'd him extraordinary Privileges, throughout his Dominions* [h]: *and was admitted to private Converſation with him* [i]; *and* duelled with him, as Soudyour in his Werres a gret while [k]. *He alſo with his Fellow Travellers were Soldiers under the* Great Can *of* Cathay *fifteen Months* [l].

John Bale, *in his Catalogue of* Britiſh *Writers, gives him a fine Character: which follows, as tranſlated by* R. Hakluyt.

[f] See *Bale's* Account of him below: and P. 217, to 225.
[g] See the Prologue; and P. 24, 41, 101, 316, 343, 358, 359, 381, 383 and 384.
[h] P. 98. [i] P. 166. [k] P. 41. [l] P. 263.

John

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" John Mandevil *Knight, borne in*
" *the Towne of S.* Albans, *was ſo well*
" *given to the ſtudy of Learning from his*
" *childhood, that he ſeemed to plant*
" *a good part of his felicitie in the*
" *ſame: for he ſuppoſed, that the*
" *honour of his Birth would nothing*
" *availe him, except he could render*
" *the ſame more honourable, by his*
" *knowledge in good letters. Having*
" *therefore well grounded himſelfe in*
" *Religion, by reading the Scriptures,*
" *he applied his Studies to the Art of*
" *Phyſicke, a Profeſſion worthy a no-*
" *ble Wit: but amongſt other things,*
" *he was raviſhed with a mightie de-*
" *ſire to ſee the greater parts of the*
" *World, as* Aſia *and* Africa. *Having*
" *therefore provided all things neceſſary*
" *for his journey, he departed from*
" *his Countrey, in the Yeere of Chriſt*
" 1322; *and, as another* Ulyſſes, *re-*
" *turned home, after the ſpace of* 34
" *Yeeres, and was then knowen to a*
" *very*

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" *very fewe.* *In the time of his Tra-*
" *vaile he was in* Scythia, *the greater*
" *and leſſe* Armenia, Egypt, *both*
" Libyas, Arabia, Syria, Media, Me-
" ſopotamia, Perſia, Chaldæa, Greece,
" Illyrium, Tartarie, *and divers other*
" *Kingdomes of the World: and having*
" *gotten by this meanes the knowledge*
" *of the Languages, leaſt ſo many*
" *and great varieties, and things mi-*
" *raculous, whereof himſelf had bene*
" *an eie witnes, ſhould periſh in ob-*
" *livion, he committed his whole Tra-*
" *vell of* 34 *Yeeres to writing, in*
" *three divers tongues,* Engliſh, French
" *and* Latine. *Being arrived again*
" *in* England, *and having ſeene the wick-*
" *ednes of that Age, he gave out this*
" *Speech:* In our time, *(ſaid he)* it
" may be ſpoken more truly then of
" olde, that Vertue is gone, the
" Church is under foote, the Clergie
" is in errour, the Devill raigneth,
" and Simonie beareth the ſway, &c.

" *He*

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" *He died at* Leege, *in the Yeere*
" 1371, *the* 17 *day of* November,
" *being there buried in the Abbie of the*
" *Order of the* Gulielmites."

Abr. Ortelius, *in his* Itinerarium Belgiæ *P.* 16, *has printed his Epitaph, which he found in the foreſaid Abbie, thus:* Hic jacet Vir nobilis, Dominus *Johannes de Mandeville*, aliter dictus, *ad Barbam*, Miles, Dominus de Campdi, natus de *Anglia*, Medicine Profeſſor, devotiſſimus Orator, & bonorum largiſſimus pauperibus erogator: qui toto quaſi Orbe luſtrato, *Leodii* diem vite ſue clauſit extremum, anno Domini 1371, Menſis Novembris die 17. *And he ſays, that upon the ſame Stone with the Epitaph, is ingraven a Man in Armour, with a forked Beard, treading upon a Lion; and at the head of him, a hand of one bleſſing him, and theſe Words in* French, Vos ki paſeis ſor mi, pour l'amour Deix, proies por mi. *That is*, Ye that paſs over me, for

for the love of God, pray for me. *There is alſo a void place, for a Scutcheon; wherein, he was told, was formerly a Braſs Plate, with his Armes ingraven thereon*; viz. *a Lion Argent, with a Lunet Gules at his Breaſt, in a Field Azure, and a Bordure ingraled Or* [m]. *The Churchmen there ſhewed him alſo, the Knives, the Furniture of his Horſe, and the Spurs, which he uſed in his Travells.*

It's not unlikely, but Sir John Mandevil *might get the Nick-name of* ad Barbam, *from his uſing to wear a long Beard, when he was grown old. But at the end of the* Latin *printed Edition of his Travells, there is mentioned a venerable old Phyſician, called* Johannes ad Barbam; *whom he met with at* Liege, *and after ſome converſation, recollected that they had been acquainted at* Cayro *in* Egipt; *and*

[m] This Coat was born by Sir *Roger Tyrell* of *Hartfordſhire*, in the time of *Edward* I. *Cotton Lib. Tib. D.* X. Page 155.

that

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that this Doctor, after having done him ſingular ſervice, as a Phyſician, both perſuaded and aſſiſted him to write his Travells. However none of the above named MSS. have this Paſſage.

John Weever, *in his ancient funeral Monuments, P. 568, ſays, he ſaw the foreſaid Epitaph at* Liege; *and the Verſes following, hanging by on a Table.*

Aliud.

Hoc jacet in Tumulo, cui totus Patria vivo
Orbis erat: totum quem peragraſſe ferunt.
Anglus Equeſque fuit: nunc Ille Britannus Ulyſſes
Dicatur; Graio clarus Ulyſſe magis.
Moribus, ingenio, candore & ſanguine clarus,
Et vere cultor Relligionis erat.

Nomen

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Nomen ſi queras, eſt Mandevil: Indus
Arabſque
Sat notum dicet Finibus eſſe ſuis.

And he ridicules the Inhabitants of St. Albans, *for the following Epitaph, upon a Pillar of their Abbey; near to which, they ſuppoſe his Body to have been buried.*

All ye that paſſe, on this Pillar caſt eye,
This Epitaph read, if you can:
'Twill tell you, a Tombe once ſtood
in this roome,
Of a brave ſpirited man;

John Mandevil by name, a Knight of
great fame,
Born in this honoured Towne.
Before him was none, that ever was
knowne,
For travaile of ſo high renowne.

As

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As the Knights in the Temple crosse-
legged in Marble,
In Armour with Sword and with
Sheeld,
So was this Knight grac't, which Time
hath defac't,
That nothing but Ruines doth
yeeld.

His Travailes being donne, he shines
like the Sun,
In heavenly *Canaan*,
To which blessed Place, the Lord, of
his grace,
Bring us all, man after man.

The Language of this History is such as our Ancestors spoke, three hundred Years ago: which is a Curiosity, will compensate the Reader for the Solecisms and uncouth Expressions, he will meet with. Before the Art of Printing was found out, there was no setled Method of spelling:

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ling: therefore the ſame Word here is often ſpelt different ways; and that e-even in the ſame Page; as, Heved, Heed, Hed, Hede; Awtier, Awtere, Awteer, Awtiere, &c.

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The

THE PROLOGUE.

[a] FOR als moche as the Lond bezonde the See, that is to seye; the Holy Lond, that Men callen the Lond of Promyssioun, or of Behestе, passynge alle othere Londes, is the most worthi Lond, most excellent, and Lady and Sovereyn of alle othere Londes, and is blessed and halewed of the precyous Body and Blood of oure Lord *Jesu Crist*; in the whiche Lond it lykede

[a] *For als moche.*] The Author makes his first Sentence of an unusual length; and the Causal, he begins with, hath its Inference no nearer then Page 4; *Wherfore every gode Cristene* &c. but the Latin Edition has them nearer together; wanting three Quarters of the Prologue.

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him to take Fleſche and Blood of the Virgyne *Marie*, to envyrone that holy Lond with his bleſſede Feet; and there he wolde of his bleſſedneſſe enoumbre him in the ſeyd bleſſed and glorioufe Virgine *Marie*, and become Man, and worche many Myracles, and preche and teche the Feythe and the Lawe of Criſtene Men unto his Children; and there it lykede him to ſuffre many Reprevinges and Scornes for us; and he that was Kyng of Hevene, of Eyr, of Erthe, of See and of alle thinges that ben conteyned in hem, wolde alle only ben cleped Kyng of that Lond, whan he ſeyde, *Rex ſum Judeorum*, that is to ſeyne, *I am Kyng of Jewes*; and that Lond he chees before alle other Londes, as the beſte and moſt worthi Lond, and the moſt vertuouſe Lond of alle the World: For it is the Herte and the myddes of all the World; wytneſſynge the Philoſophere, that ſeythe thus; *Virtus rerum in medio conſiſtit:* That is to ſeye; *The Vertue of thinges is in the myddes*; and in that Lond he wolde lede his Lyf, and ſuffre Paſſioun and Dethe, of *Jewes*, for us; for to bye and to delyvere us from Peynes of Helle, and from Dethe withouten ende; the whiche was ordeyned for us, for the Synne of oure formere Fader *Adam*, and for oure owne Synnes

Synnes alſo: For as for himſelf, he hadde non evylle deſerved: For he thoughte nevere evylle ne dyd evylle: And he that was Kyng of Glorie and of Joye, myghten beſt, in that Place ſuffre Dethe; becauſe he ches in that Lond, rathere than in ony othere, there to ſuffre his Paſſioun and his Dethe: For he that wil puppliſche ony thing to make it openly knowen, he wil make it to ben cryed and pronounced in the myddel place of a Town; ſo that the thing that is proclamed and pronounced, may evenly ſtrecche to alle Parties: Righte ſo; he that was formyour of alle the World, wolde ſuffre for us at *Jeruſalem*; that is the myddes of the World; to that ende and entent, that his Paſſioun and his Dethe, that was puppliſcht there, myghte ben knowen evenly to alle the Parties of the World. See now how dere he boughte Man, that he made after his owne Ymage, and how dere he azen boghte us, for the grete Love that he hadde to us, and we nevere deſerved it to him. For more precyous Catelle ne gretter Ranſoum, ne myghte he put for us, than his bleſſede Body, his precyous Blood, and his holy Lyf, that he thralled for us; and alle he offred for us, that nevere did Synne. A dere God, what Love hadde he to us his Subjettes, whan he

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that nevere treſpaced, wolde for Treſpaſſours ſuffre Dethe! Righte wel oughte us for to love and worſchipe, to drede and ſerven ſuche a Lord; and to worſchipe and preyſe ſuche an holy Lond, that broughte forthe ſuche Fruyt, thorghe the whiche every Man is ſaved, but it be his owne defaute. Wel may that Lond be called delytable and a fructuous Lond, that was bebledd and moyſted with the precyouſe Blode of oure Lord *Jeſu Criſt*; the whiche is the ſame Lond, that oure Lord behighten us in Heritage. And in that Lond he wolde dye, as ſeiſed, for to leve it to us his Children. Wherfore every gode Criſtene Man, that is of Powere, and hathe whereof, ſcholde [b] peynen him with all his Strengthe for to conquere oure righte Heritage, and chacen out alle the mysbeleevynge Men. For wee ben clept Criſtene Men, aftre *Criſt* our Fadre. And zif wee ben righte Children of *Criſt*, we oughte for to chalenge the Heritage, that oure Fadre lafte us, and do it out of hethene Mennes hondes. But nowe Pryde, Covetyſe and Envye han ſo enflawmed the Hertes of Lordes of the World, that thei are more beſy for to diſherite here Neyghbores, more than

[b] *Strengthe hem for to conquere.* E. 1, 2, 3. ſe deveroit peiner & mettre en graunt. F. 1, 2.

for

for to chalenge or to conquere here righte Heritage before ſeyd. And the comoun Peple, that wolde putte here Bodyes and here Catelle, for to conquere oure Heritage, thei may not don it withouten the Lordes. For a ſemblee of Peple withouten a Cheventeyn, or a chief Lord, is as a Flock of Scheep withouten a Schepperde; the which departeth and deſparpleth, and wyten never whidre to go. But wolde God, that the temporel Lordes and alle worldly Lordes weren at gode accord, and with the comen Peple woulden taken this holy Viage over the See. Thanne I trowe wel, that within a lityl tyme, oure righte Heritage before ſeyd ſcholde be reconſyled and put in the Hondes of the righte Heires of *Jeſu Criſt*.

And for als moche as it is longe tyme paſſed, that ther was no generalle Paſſage ne Vyage over the See; and many Men deſiren for to here ſpeke of the holy Lond, and han thereof gret Solace and Comfort; I *John Maundevylle*, Knyght, alle be it I be not worthi, that was born in *Englond*, in the Town of Seynt *Albones*, paſſed the See, in the Zeer of our Lord *Jeſu Criſt* MCCCXXII, in the Day of Seynt Michelle; and hidre to have ben longe tyme over the See, and have

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ſeyn and gon thorghe manye dyverſe Londes, and many Provynces and Kingdomes and Iles, and have paſſed thorghe *Tartarye*, *Percye*, [c] *Ermonye* the litylle and the grete; thorghe *Lybye*, *Caldee* and a gret partie of *Ethiope*; thorghe *Amazoyne*, *Inde* the laſſe and the more, a gret partie; and thorghe out many othere Iles, that ben abouten *Inde*; where dwellen many dyverſe Folkes, and of dyverſe Maneres and Lawes, and of dyverſe Schappes of Men. Of whiche Londes and Iles, I ſchalle ſpeke more pleynly hereaftre. And I ſchalle deviſe zou ſum partie of thinges that there ben, whan time ſchalle ben, aftre it may beſt come to my mynde; and ſpecyally for hem, that wylle and are in purpos for to viſite the Holy Citee of *Jeruſalem*, and the holy Places that are thereaboute. And I ſchalle telle the Weye, that thei ſchulle holden thidre. For I have often tymes paſſed and ryden the way, with gode Companye of many Lordes: God be thonked.

And zee ſchulle undirſtonde, that I have put this Boke out of *Latyn* into *Frenſche*, and tranſlated it azen out of *Frenſche* into *Englyſſche*, that every Man of my Nacioun may undirſtonde it. But Lordes and Knyghtes

[c] Armenia.

and

and othere noble and worthi Men, that conne Latyn but litylle, and han ben bezonde the See, knowen and undirſtonden, zif I erre in deviſynge, for forzetynge, or elles; that thei mowe redreſſe it and amende it. For thinges paſſed out of longe tyme from a Mannes mynde or from his ſyght, turnen ſone into forzetynge: Becauſe that Mynde of Man ne may not ben comprehended ne witheholden, for the Freeltee of Mankynde.

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Cap. I.

To teche zou the Weye out of Englond *to* Conſtantinoble.

IN the Name of God Glorious and Allemyghty. He that wil paſſe over the See, to go to the City of *Jeruſalem*, he may go by many Weyes, bothe on See and Londe, aftre the Contree that hee cometh fro: manye of hem comen to on ende. But [d] troweth not that I wil telle zou alle the Townes and Cytees and Caſtelles, that Men ſchulle go by; for than ſcholde I make to longe a Tale: but alle only ſumme Contrees and moſt princypalle Stedes, that Men ſchulle gone thorgh, to gon the righte Way. Firſt, zif a Man come from the Weſt ſyde of the World, as *Engelond*, *Irelond*, *Wales*, *Skotlond* or *Norweye*; he may, zif that he wole, go thorghe [e] *Almayne*, and thorghe the Kyngdom of *Hungarye*, [f] that marchethe to the Lond of [g] *Polayne*, and to the Lond of *Pannonye*, and ſo to [h] *Sleſie*. And the Kyng of *Hungarye* is a

[d] *Troweth* for *trow*, is common in old *Engliſh*.
[e] *Germany*. [f] Quod conterminum eſt, L. 1, 2.
[g] *Poyalme*, E. 1, 2, 3. [h] *Alleſeye*, E. 1, 2, 3. *Sweſie*, L. 1, 2.

gret

gret Lord and a myghty, and holdethe grete Lordſchippes and meche Lond in his Hond. For he holdethe the Kyngdom of *Hungarie*, [i] *Solavonye* and of *Comanye* a gret part, and of *Bulgarie*, that Men clepen the Lond of *Bougiers*, and of the Reme of *Rouſſye* a gret partie, whereof he hathe made a Duchee, that laſteth unto the Lond of [k] *Nyſlan*, and [f] marchethe to *Pruyſſe*. And Men gon thorghe the Lond of this Lord, thorghe a Cytee that is clept [l] *Cypron*, and by the Caſtelle of [m] *Neaſeburghe*, and be the [n] evylle Town, that ſytt toward the ende of *Hungarye*. And there paſſe Men the Ryvere of *Danubee*. This Ryvere of *Danubee* is a fulle gret Ryvere; and it gothe into *Almayne*, undre the Hilles of *Lombardye*: and it receyvethe into him 40 othere Ryveres; and it rennethe thorghe *Hungarie* and thorghe *Greece* and thorghe *Trachie*, and it entreth into the See, toward the *Eſt*, ſo [o] rudely and ſo ſcharply, that the Watre of the See is freſſche and holdethe his ſwetneſſe 20 Myle within the See.

[i] *Savoyze*, E. 1. *Savoye*, E. 2, 3. *Sclavoniam*, L. 1.
[k] *Neſlond*, E. 1. *Nyſlond*, E. 2, 3. *Nſlan*, L. 1, 2.
[l] *Chippronne*, E. 1, 2. L. 1. *Schyppronne*, E. 3. L. 2.
[m] *Newbow*, E. 1. *Neuborewe*, E. 2, 3.
[n] Same, E. 1. *Ile*, E. 2.
[o] *Swiftly*, E. 1. *Stalworthly*, E. 2. *Styflyche*, E. 3.

And

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And aftre gon Men to *Belgrave*, and entren into the Lond of [p] *Bourgres*; and there passe Men a Brigge of Ston, that is upon the Ryver of [q] *Marrok*. And Men passen thorghe the Lond of [r] *Pyncemartz*, and comen to *Greece* to the Cytee of [s] *Nye*, and to the Cytee of [t] *Fynepape*, and aftre to the Cytee of [u] *Dandrenoble*, and aftre to *Constantynoble*, that was wont to be clept *Bezanzon*. And there dwellethe comounly the Emperour of *Grece*. And there is the most fayr Chirche and the most noble of alle the World: And it is of seynt Sophie. And before that Chirche is the Ymage of *Justynyan* the Emperour, covered with Gold, and he sytt upon an Hors y crowned. And he was wont to holden a round Appelle of Gold in his Hond: but it is fallen out thereof. And Men seyn there, that it is a tokene, that the Emperour hathe y lost a gret partie of his Londes, and of his Lordschipes: for he was wont to ben Emperour of *Romayne* and of *Grece*, of alle *Asye* the lesse, and of the Lond of *Surrye*, of the Lond

[p] *Bruges*, E. 1. *Bugres*, E. 2, 3. *Bougres*, F. 1. L. 2. *Bungres*, F. 2. *Bulgrorum*, L. 1. The Author means *Bulgaria*.

[q] *Marrol*, E. 3. *Marroe*, F. 1. *Marroie*, F. 2. *De Marmore*, L. 1, 2.

[r] *Pynceras*, E. 1, 3. *Pyncoras*, E, 2. *Pynteras*, L. 1.

[s] *Sternes*, E. 1. E. 3. L. 1. *Scernys*, E. 2. *Sti*, L. 2. *Sternes ad fines Epapie*, L. 1. *Ny & puis a fine Pape*, F. 1, 2.

[t] *Affynpayn*, E. 1, 2. *Assynpayn*, E. 3. [u] *Adrianople*.

of

of *Judee*, in the whiche is *Jerusalem*, and of the Lond of *Egypt*, of *Percye*, of *Arabye*. But he hathe loſt alle, but *Grece*; and that Lond he holt alle only. And Men wolden many tymes put the Appulle into the Ymages Hond azen, but it wil not holde it. This Appulle betokenethe the Lordſchipe, that he hadde over alle the World, that is round. And the tother Hond he lifteth up azenſt the Eſt, in tokene to manace the *Myſdoeres*. This Ymage ſtont upon a Pylere of Marble at *Coſtantynoble*.

Cap. II.

Of the Croſſe and the Croune of oure Lord Jeſu Criſt.

At *Coſtantynoble* is the Cros of our Lord *Jeſu Criſt*, and his Cote withouten Semes, that is clept, *Tunica inconſutilis*, and the Spounge, and the Reed, of the whiche the *Jewes* zaven oure Lord *Eyſelle* and *Galle*, in the Cros. And there is on of the Nayles, that *Criſt* was naylled with on the Cros. And ſome Men trowen, that half the [x] Cros, that

[x] See *pag.* 33.

Criſt

Criſt was don on, be in *Cipres*, in an Abbey of Monkes, that Men callen the Hille of the Holy Cros; but it is not ſo: For that Cros, that is in *Cypre*, is the Cros, in the whiche *Dyſmas* the gode Theef was honged onne. But alle Men knowen not that; and that is evylle y don. For for profyte of the Offrynge, thei ſeye, that it is the Cros of oure Lord *Jeſu Criſt*. And zee ſchulle undreſtonde, that the Cros of oure Lord was made of 4 manere of Trees, as it is conteyned in this Vers,

In Cruce ſit Palma, Cedrus, Cypreſſus, Oliva.

For that pece, that wente upright fro the Erthe to the Heved, was of Cypreſſe; and the pece, that wente overthwart, to the whiche his Honds weren nayled, was of Palme; and the Stock, that ſtode within the Erthe, in the whiche was made the Morteys, was of Cedre; and the Table aboven his Heved, that was a Fote and an half long, on the whiche the Title was writen, in *Ebreu*, *Greu* and *Latyn*, that was of Olyve. And the *Jewes* maden the Cros of theiſe 4 manere of Trees: For thei trowed that oure Lord *Jeſu Criſt* ſcholde han honged on the Cros, als longe as the Cros myghten laſte. And therfore made thei the Foot of the Cros of Cedre. For Cedre

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dre may not, in Erthe ne in Watre, rote. And therfore thei wolde, that it ſcholde have laſted longe. For thei trowed, that the Body of *Criſt* ſcholde have ſtonken; therfore thei made that pece, that went from the Erthe upward, of Cypres: For it is welle ſmellynge; ſo that the ſmelle of his Body ſcholde not greve Men, that wenten forby. And the overthwart pece was of Palme: For in the [y] *Olde Teſtament*, it was ordyned, that whan on overcomen, he ſcholde be crowned with Palme: And for thei trowed, that thei haddenthe Victorye of *Criſt Jeſus*, therfore made thei the overthwart pece of Palme. And the Table of the Tytle, thei maden of Olyve; for Olyve betokenethe Pes. And the ſtorye of *Noe* wytneſſethe, whan that the Culver broughte the Braunche of Olyve, that betokend Pes made betwene God and Man. And ſo trowed the *Jewes* for to have Pes, whan *Criſt* was ded: For thei ſeyd, that he made Diſcord and Strif amonges hem. And zee ſchulle undirſtonde, that oure Lord was y naylled on the Cros lyggynge; and therfore he ſuffred the more peyne. And the Criſtene Men, that dwellen bezond the See, in *Grece*, ſeyn that the Tree of the Cros, that we callen

[y] Rather, Olympick Games.

Cypreſſe

Cypreſſe, was of that Tree, that *Adam* ete the Appulle of: and that fynde thei writen. And thei ſeyn alſo, that here Scripture ſeythe, that *Adam* was ſeek, and ſeyde to his Sone *Sethe*, that he ſcholde go to the Aungelle, that kepte Paradys, that he wolde ſenden hym Oyle of Mercy, for to anoynte with his Membres, that he myghte have hele. And *Sethe* wente. But the Aungelle wolde not late him come in; but ſeyd to him, that he myghte not have of the Oyle of Mercy. But he toke him three Greynes of the ſame Tree, that his Fadre eet the Appelle offe; and bad him, als ſone as his Fadre was ded, that he ſcholde putte theiſe three Greynes undre his Tonge, and grave him ſo: and he dide. And of theiſe three Greynes ſprong a Tree, as the Aungelle ſeyde, that it ſcholde, and bere a Fruyt, thorghe the whiche Fruyt *Adam* ſcholde be ſaved. And whan *Sethe* cam azen, he fonde his Fadre nere ded. And whan he was ded, he did with the Greynes, as the Aungelle bad him; of the whiche ſprongen three Trees, of the whiche the Cros was made, that bare gode Fruyt and bleſſed, oure Lord *Jeſu Criſt*; thorghe whom, *Adam* and alle that comen of him, ſcholde be ſaved and delyvered from drede of Dethe withouten ende, but it be here

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own defaute. This holy Cros had the *Jewes* hydde in the Erthe, undre a Roche of the Mownt of *Calvarie*; and it lay there 200 zeer and more, in to the tyme that Seynt *Elyne*, that was Modre to *Conſtantyn* the Emperour of *Rome*. And ſche was Doughtre of Kyng [z] *Cool* born in *Colcheſtre*, that was Kyng of *Engelond*, that was clept thanne, *Brytayne* the more; the whiche the Emperour *Conſtance* wedded to his Wyf, for here Bewtee, and gat upon hire *Conſtantyn*, that was aftre Emperour of *Rome*.

And zee ſchulle undirſtonde, that the Cros of oure Lord was eyght Cubytes long, and the overthwart piece was of lengthe thre Cubytes and an half. And o partie of the Crowne of oure Lord, wherwith he was crowned, and on of the Nayles, and the Spere Heed, and many other Relikes ben in *France*, in the Kinges Chapelle. And the Crowne lythe in a Veſſelle of Criſtalle richely dyghte. For a Kyng of *Fraunce* boughte theiſe Relikes ſomtyme of the *Jewes*; to whom the Emperour had leyde hem to wedde, for a gret ſumme of Sylvre. And zif alle it be ſo, that Men ſeyn, that this Croune is of Thornes, zee ſchulle undirſtonde, that it was of Jonkes of the See,

[z] *Coyle*, E. 2. *Coel*, E. 4.

that

that is to ſey, Ruſhes of the See, that prykken als ſcharpely as Thornes. For I have ſeen and beholden many tymes that of *Parys* and that of *Coſtantynoble*: For thei were bothe on, made of Ruſſches of the See. But Men han departed hem in two Parties: of the whiche, o part is at *Parys*, and the other part is at *Coſtantynoble*. And I have on of tho precyouſe Thornes, that ſemethe licke a white Thorn; and that was zoven to me for gret Specyaltee. For there are many of hem broken and fallen into the Veſſelle, that the Croune lythe in: For thei breken for dryeneſſe, whan Men meven hem, to ſchewen hem to grete Lordes, that comen thidre.

And zee ſchulle undirſtonde, that oure Lord *Jeſu*, in that Nyghte that he was taken, he was y lad in to a Gardyn; and there he was firſt examyned righte ſcharply; and there the *Jewes* ſcorned him, and maden him a Crowne of the Braunches of Albeſpyne, that is White Thorn, that grew in that ſame Gardyn, and ſetten it on his Heved, ſo faſte and ſo ſore, that the Blood ran down be many places of his Viſage, and of his Necke, and of his Schuldres. And therfore hathe White Thorn many Vertues: For he that berethe a Braunche on him thereoffe, no Thondre ne no maner of

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of Tempeſt may dere him; ne in the Hows, that it is inne, may non evylle Goſt entre ne come unto the place that it is inne. And in that ſame Gardyn, Seynt *Petre* denyed oure Lord thryes. Aftreward was oure Lord lad forthe before the Biſſchoppes and the Mayſtres of the Lawe, in to another Gardyn of *Anne*; and there alſo he was examyned, repreved and ſcorned, and crouned eſt with a whyte Thorn, that Men clepethe Barbarynes, that grew in that Gardyn, and that hathe alſo manye Vertues. And afterward he was lad in to a Gardyn of *Cayphas*, and there he was crouned with [a] Eglentier. And aſtre he was lad in to the Chambre of *Pylate*, and there he was examynd and crouned. And the *Jewes* ſetten him in a Chayere and cladde him in a Mantelle; and there made thei the Croune of Jonkes of the See; and there thei kneled to him, and skornede him, ſeyenge, *Ave, Rex Judeorum*, that is to ſeye, heyl Kyng of *Jewes*. And of this Croune, half is at *Parys*, and the other half at *Coſtantynoble*. And this Croune had *Criſt* on his Heved, whan he was don upon the Cros: And therfore oughte Men to worſchipe it and holde it more worthi than ony of the othere.

[a] *Englenter*, E. 1, 2. F. 1, 2. *Eglentine*, E. 4.

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And the Spere ſchaft hathe the Emperour of *Almayne*; but the Heved is at *Parys*. And natheles the Emperour of *Coſtantynoble* ſeythe that he hathe the Spere Heed: and I have often tyme ſeen it; but it is grettere than that at *Parys*.

Cap. III.

Of the Cytee of Coſtantynoble, *and of the Feithe of* Grekis.

At *Coſtantynoble* lyethe Seynte *Anne* oure Ladyes Modre, whom Seynte *Elyne* dede brynge fro *Jeruſalem*. And there lyethe alſo the Body of *John Criſoſtome*, that was Erchebiſſchopp of *Coſtantynoble*. And there lythe alſo Seynt *Luke* the Evaungeliſt: For his Bones werein broughte from *Bethanye*, where he was beryed. And many othere Relikes ben there. And there is the Veſſelle of Ston, as it were of Marbelle, that Men clepen Enydros, that evermore droppeth Watre, and fillethe himſelf everiche zeer, till that it go over above, withouten that that Men take fro withinne.

Coſtanty-

Coſtantynoble is a fulle fayr Cytee, and a gode and a wel walled, and it is three corner-ed. And there is an Arm of the See *Helle-ſpont:* and ſum Men callen it the Mouthe of *Coſtantynoble*; and ſum Men callen it the Brace of Seynt *George:* and that Arm cloſethe the two partes of the Cytee. And upward to the See, upon the Watre, was wont to be the grete Cytee of *Troye*, in a fulle fayr Playn: But that Cytee was deſtroyed by hem of *Grece*, and lytylle apperethe there of, be cauſe it ſo longe ſithe it was deſtroyed.

Abouten *Grece* there ben many Iles, as [a] *Caliſtre*, [b] *Calcas*, [c] *Critige*, [d] *Tesbria*, [e] *Mynea*, [f] *Flaxon*, *Melo*, *Carpate* and *Lempne*. And in this Ile is the Mount *Athos*, that paſſeth the Cloudes. And there ben many dyvers Langages and many Contreys, that ben obe-dyent to the Emperour; that is to ſeyn *Tur-cople*, *Pyneynard*, *Cornange*, and manye o-

[a] *Calaſtre*, E. 1, 2, 3, 4. *Calliſte* is one of the Cyclades.
[b] *Colchos*, L. 1, 3. It is wanting in E. 1, 2.
[c] *Cetige*, E. 1. *Certyge*, E. 2. *Cetlyge*, E. 3. *Crezitigia*, L. 1, 2. *Ortigo*, L. 3. *Settygo*, E. 4. *Ortigia*, I.
[d] *Tesbiria*, E. 1, 2, 3. *Thoyſoria*, E. 4. *Tresbria*, L. 1, 2. *Tylbryă*, L. 3. *Reſoria*, I.
[e] *Arynona*, E. 1. *Mynona*, E. 2, 3, 4. *Athos*, *Minex*, L. 1. *Minex*, L. 2. *Minos*, L. 3. *Mirea*, I. *Mynia* is a Town in the Iſle *Amorgus*.
[f] *Faxton*, E. 1, 3, 4. *Flexon*, L. 3. *Flaxon*, I. This Place and the three next are wanting in E. 2.

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there, as *Trachye*, and *Macedoigne*, of the whiche *Aliſandre* was Kyng. In this Contree was *Ariſtotle* born, in a Cytee that Men clepen *Stragers*, a lytil fro the Cytee of *Trachye*. And at *Stragers* lythe *Ariſtotle*; and there is an Awtier upon his Toumbe: And there maken Men grete Feſtes of hym every zeer, as thoughe he were a Seynt. And at his Awtier, thei holden here grete Conſeilles and here Aſſembleez: And thei hopen, that thorghe inſpiracioun of God and of him, thei ſchulle have the better Conſeille. In this Contree ben righte hyghe Hilles, toward the ende of *Macedonye*. And there is a gret Hille, that Men clepen *Olympus*, that departeth *Macedonye* and *Trachye*: And it is ſo highe, that it paſſeth the Cloudes. And there is another Hille, that is clept *Athos*, that is ſo highe, that the Schadewe of hym rechethe to [8] *Lempne*, that is an Ile; and it is 76 Myle betwene. And aboven at the cop of the Hille, is the Eir ſo cleer, that Men may ſynde no Wynd there. And therfore may no Beſt lyve there; and ſo is the Eyr drye. And Men ſeye in theiſe Contrees, that Philoſophres ſom tyme wenten upon theiſe Hilles, and helden

[8] According to the old *Greek* Verſe, Ἄθως πολύπλευ πλευρὴ λιμνίας ὄρος.

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to here Noſe a Spounge moyſted with Watre, for to have Eyr; for the Eyr above was ſo drye. And aboven, in the Duſt and in the Powder of tho Hilles, thei wroot Lettres and Figures with hire Fingres: and at the zeres ende thei comen azen, and founden the ſame Lettres and Figures, the whiche thei hadde writen the zeer before, withouten ony defaute. And therfore it ſemethe wel, that theiſe Hilles paſſen the Clowdes and joynen to the pure Eyr.

At *Coſtantynoble* is the Palays of the Emperour, righte fair and wel dyghte: and therein is a fair place for Juſtynges, or for other Pleyes and Deſportes. And it is made with Stages, and hath Degrees aboute, that every Man may wel ſe, and non greve other. And undre theiſe Stages, ben Stables wel y vowted for the Emperours Hors; and alle the Pileres ben of Marbelle. And with in the Chirche of Seynt *Sophie*, an Emperour ſomtyme wolde have biryed the Body of his Fadre, whan he was ded; and as thei maden the Grave, thei founden a Body in the Erthe, and upon the Body lay a fyn Plate of Gold; and there on was writen, in *Ebreu*, *Grece* and *Latyn*, Lettres that ſeyden thus, *Jeſus Criſtus naſcetur de Virgine* Maria, *& ego credo in eum:* That

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is to seyne, *Jesu Crist* schalle be born of the Virgyne *Marie*, and I trowe in hym. And the Date whan it was leyd in the Erthe, was 2000 zeer before oure Lord was born. And zet is the Plate of Gold in the Threſorye of the Chirche. And Men ſeyn, that it was *Hermogene* the Wiſe Man.

And zif alle it ſo be, that Men of *Grece* ben Criſtene, zit they varien from oure Feithe. For thei ſeyn, that the Holy Goſt may not come of the Sone; but alle only of the Fadir. And thei are not obedyent to the Chirche of *Rome*, ne to the Pope. And thei ſeyn, that here Patriark hathe as meche Power over the See, as the Pope hathe on this ſyde the See. And therfore Pope *Johne* the 22d ſende Lettres to hem, how Criſtene Feithe ſcholde ben alle on; and that thei ſcholde ben obedyent to the Pope, that is Goddis Vacrie on Erthe; to whom God zaf his pleyn Power, for to bynde and to aſſoille: And therfore thei ſcholde ben obedyent to him. And thei ſenten azen dyverſe Anſweres; and amonges othere, thei ſeyden thus: *Potentiam tuam ſummam, circa tuos ſubjectos, firmiter credimus. Superbiam tuam ſummam tolerare non poſſumus. Avaritiam tuam ſummam ſatiare non intendimus. Dominus tecum: quia Dominus nobiſcum*

biſeum eſt. That is to ſeye: *We trowe wel, that thi Power is gret upon thi Subgettes. We mai not ſuffre thin highe Pryde. We ben not in purpos to fulfille thi gret Covetyſe. Lord be with The: For oure Lord is with us. Fare welle.* And other Anſwere myghte he not have of hem. And alſo thei make here Sacrement of the Awteer of Therf Bred: For oure Lord made it of ſuche Bred, whan he made his Mawndee. And on the Scherethors Day make thei here Therf Bred, in tokene of the Mawndee, and dryen it at the Sonne, and kepen it alle the Zeer, and zeven it to ſeke Men, in ſtede of Goddis Body. And thei make but on Unxioun, whan thei Criſtene Children. And thei anoynte not the ſeke Men. And thei ſeye, that there nys no Purgatorie, and the Soules ſchulle not have nouther Joye ne Peyne, tille the Day of Doom. And thei ſeye, that Fornicatioun is no Synne dedly, but a thing that is kyndely: and the Men and Women ſcholde not wedde but ones; and whoſo weddethe oftere than ones, here Children ben Baſtardis and geten in Synne. And here Preſtis alſo ben wedded. And thei ſeye alſo, that Uſure is no dedly Synne. And thei ſellen Benefices of Holy Chirche: And ſo don Men in othere Places:

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God amende it, whan his Wille is. And that is gret Sclaundre. For now is Symonye Kyng crouned in Holy Chirche: God amende it for his Mercy. And thei ſeyn, that in Lentone, Men ſchulle not faſte, ne ſynge Maſſe; but on the *Satreday* and on the *Sonday*. And thei faſte not on the *Satreday*, no tyme of the Zeer, but it be *Criſtemaſſe* even or *Eſtre* even. And thei ſuffre not the *Latynes* to ſyngen at here Awteres: And zif thei done, be ony Aventure, anon thei waſſchen the Awteer with holy Watre. And thei ſeyn, that there ſcholde be but o Maſſe ſeyd at on Awtier, upon o Day. And thei ſeye alſo, that oure Lord ne eet nevere Mete: But he made tokene of etyng. And alſo thei ſeye, that wee ſynne dedly, in ſchavynge oure Berdes. For the Berd is tokene of a Man, and Ziſte of oure Lord. And thei ſeye, that wee ſynne dedly, in etynge of Beſtes, that weren forboden in the *Old Teſtement*, and of the olde Lawe; as Swyn, Hares, and othere Beſtes, that chewen not here Code. And thei ſeyn, that wee ſynnen, whan wee eten Fleſſche on the Dayes before *Aſſche Wedneſday*, and of that that wee eten Fleſſche the *Wedneſday*, and Egges and Cheſe upon the *Frydayes*. And thei accurſen alle tho, that abſteynen hem to

eten

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eten Fleſſche the *Satreday*. Alſo the Emperour of *Coſtantynoble* makethe the Patriarke, the Erchebyſſchoppes and the Biſſhoppes; and zevethe the Dignytees and the Benefices of Chirches, and deprivethe hem that ben worthy, whan he fyndethe ony Cauſe. And ſo is he Lord bothe temperelle and ſpirituelle, in his Contree. And zif zee wil wite of here A, B, C, what Lettres thei ben, here zee may ſeen hem, with the Names, that thei clepen hem there amonges hem.

α Alpha, β Betha, γ Gamma, δ Deltha, ε Epſilon, ζ Zeta, η Eta, θ Theta, ι Iota, κ Kappa, λ Lambda, μ My, ν Ny, ξ Xi, ο Omicron, ϖ Pi, ρ Rho, σ Sigma, τ Tau, υ Upſilon, φ Phi, χ Chi, ψ Pſi, ω Omega.

And alle be it that theiſe thinges touchen not to o way, nevertheles thei touchen to that, that I have hight zou, to ſchewe zou a partie of Cuſtumes and Maneres, and dyverſitees of Contrees. And for this is the firſte Contree, that is diſcordant in Feythe and in Beleeve, and variethe from oure Feythe, on this half the See, therefore I have ſett it here, that zee may knowe the dyverſitee that is betwene oure Feythe and theires. For many Men han gret lykynge, to here ſpeke of ſtraunge thinges of dyverſe Contreyes.

CAP.

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Chap. IV.

Of the Weye fro Coſtantynoble *to* Jeruſalem. *Of Seynt* John *the Evaungeliſt; and of* Ypocras *Daughter, transformed from a Wōman to a Dragoun.*

NOW returne I azen, for to teche zou the Way from *Coſtantynoble* to *Jeruſalem*. He that wol thorghe *Turkye*, he gothe toward the Cytee of *Nyke*, and paſſethe thorghe the zate of [h] *Chienetout*, and alle weyes Men ſeen before hem the Hille of *Chienetout*, that is righte highe: And it is a Myle and an half from *Nyke*. And whoſo wil go be Watre, be the Brace of Seynt *George*, and by the See, where Seynt *Nycholas* lyethe, and toward many other Places: Firſt Men gothe to an Ile, that is clept *Sylo*. In that Ile growethe Maſtyck on ſmale Trees: and out of hem comethe Gomme, as it were of Plombtrees or of Cherietrees. And aftre gon Men thorghe the Ile of *Pathmos:* And there wrot Seynt *John* the Evaungeliſt, the Apocalips. And zee ſchulle

[h] *Thoivitot*, E. 1. *Chivitot*, E. 2. 3, 4. *Chenetut*, F. 1.

undre-

undreſtonde, that Seynt *Johne* was of Age 32 Zeer, whan oure Lord ſuffred his Paſſioun; and aftre his Paſſioun, he lyvede 67 Zeer, and in the 100th Zeer of his Age he dyede. From *Pathmos* Men gon unto *Epheſim*, a fair Citee and nyghe to the See. And there dyede Seynte *Johne*, and was buryed behynde the highe Awtiere, in a Toumbe. And there is a fair Chirche. For Criſtene Men weren wont to holden that Place alweyes. And in the Tombe of Seynt *John* is noughte but Manna, that is clept Aungeles Mete. For his Body was tranſlated in to Paradys. And *Turkes* holden now alle that Place, and the Citee and the Chirche. And alle *Aſie* the leſſe is y cleped *Turkye*. And zee ſchulle undreſtonde, that Seynt *Johne* leet make his Grave there in his Lyf, and leyd himſelf there inne alle quyk. And therfore ſomme Men ſeyn, that he dyed noughte, but that he reſtethe there til the Day of Doom [i]. And forſothe there is a gret Marveyle: For Men may ſee there the Erthe of the Tombe apertly many tymes ſteren and

[i] Long before our Author's time, the Text, in *John* xxi. 22, 23, in the vulgar *Latin*, happen'd to be chang'd in favour of this Notion: For *Jeſus*'s Anſwer to *Peter*'s Queſtion about *John*; *Lord, and what ſhall this Man do?* is there, *Sic eum volo manere donec veniam*; the Conjunction *ſi* being dropt, by means of *Sic* following.

meven,

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meven, as there weren quykke thinges undre.

And from *Epheſim* Men gon thorghe many Iles in the See, unto the Cytee of [k] *Paterane*, where Seynt *Nicholas* was born, and ſo to [l] *Martha*, where he was choſen to ben Biſſchoppe: and there growethe right gode Wyn and ſtrong; and that Men callen Wyn of *Martha*. And from thens gon Men to the Ile of *Crete*, that the Emperour zaf ſomtyme to [m] *Janeweys*. And thanne paſſen Men thorghe the Iſles of *Colos* and of [n] *Lango*; of the whiche Iles *Ypocras* was Lord offe. And ſome Men ſeyn, that in the Ile of *Lango* is zit the Doughtre of *Ypocras*, in forme and lykeneſſe of a gret Dragoun, that is an hundred Fadme of lengthe, as Men ſeyn: For I have not ſeen hire. And thei of the Iles callen hire, Lady of the Lond. And ſche lyethe in an olde Caſtelle, in a Cave, and ſchewethe twyes or thryes in the Zeer. And ſche dothe non harm to no Man, but zif Men don hire harm. And

[k] *Pathan*, E. 1. *Patrau*, F. 1. *Patyran*, E 2. *Pateran*, L. 1, 2, 3, 4 *Pataran*, E. 3. *Maiolica*, I. *Pateram Civitatem Pannonie*, L. 4. It ſhould be *Patera*, a City of *Lycia*.

[l] *Marka*, E. 2, 3, 4. *Marrea*, F. 2. *Mirreorum*, L. 1, 2. *Myrrheam*, L. 3, 4. *Maretta*, I. It ſhould be *Myra*, and City of *Lycia*.

[m] The *Genoeſe*.

[n] *Lango* is but another Name of the Iſle *Cos* or *Cobos*, where *Hippocrates* the famous Phyſician was born.

ſche

ſche was thus chaunged and transformed, from a fair Damyſele, in to lykneſſe of a Dragoun, be a Goddeſſe, that was clept °*Deane*. And Men ſeyn, that ſche ſchalle ſo endure in that forme of a Dragoun, unto the tyme that a Knyghte come, that is ſo hardy, that dar come to hire and kiſſe hire on the Mouthe: And then ſchalle ſche turne azen to hire owne Kynde, and ben a Woman azen: But aftre that ſche ſchalle not liven longe. And it is not longe ſiththen, that a Knyghte of the *Rodes*, that was hardy and doughty in Armes, ſeyde that he wolde kyſſen hire. And whan he was upon his Courſere, and wente to the Caſtelle, and entred in to the Cave, the Dragoun lifte up hire Hed azenſt him. And whan the Knyghte ſaw hire in that Forme ſo hidous and ſo horrible, he fleyghe awey. And the Dragoun bare the Knyghte upon a Roche, mawgre his Hede; and from that Roche, ſche caſte him in to the See: and ſo was loſt bothe Hors and Man. And alſo a zonge Man, that wiſte not of the Dragoun, wente out of a Schipp, and wente thorghe the Ile, til that he come to the Caſtelle, and cam in to the Cave; and wente ſo longe, til that he fond a Chambre, and there he ſaughe a Damyſele, that

° *Diana.*

kembed

kembed hire Hede, and lokede in a Myrour; and ſche hadde meche Treſoure abouten hire: and he trowed, that ſche hadde ben a comoun Woman, that dwelled there to reſceyve Men to Folye. And he abode, tille the Damyſele ſaughe the ſchadewe of him in the Myrour. And ſche turned hire toward him, and asked hym, what he wolde. And he ſeyde, he wolde ben hire Limman or Paramour. And ſche asked him, zif that he were a Knyghte. And he ſeyde, nay. And than ſche ſeyde, that he myghte not ben hire Lemman: But ſche bad him gon azen unto his Felowes, and make him Knyghte, and come azen upon the Morwe, and ſche ſchulde come out of the Cave before him; and thanne come and kyſſe hire on the Mowthe, and have no Drede; for I ſchalle do the no maner harm, alle be it that thou ſee me in lykneſſe of a Dragoun. For thoughe thou ſee me hidouſe and horrible to loken onne, I do the to wytene, that it is made be Enchauntement. For withouten doute, I am non other than thou ſeeſt now, a Woman; and therfore drede the noughte. And zif thou kyſſe me, thou ſchalt have alle this Treſoure, and be my Lord, and Lord alſo of alle that Ile. And he departed fro hire and wente

wente to his Felowes to Schippe, and leet make him Knyghte, and cam azen upon the morwe, for to kyſſe this Damyſele. And whan he ſaughe hire comen out of the Cave, in forme of a Dragoun, ſo hidouſe and ſo horrible, he hadde ſo gret drede, that he fleyghe azen to the Schippe; and ſche folewed him. And whan ſche ſaughe, that he turned not azen, ſche began to crye, as a thing that hadde meche Sorwe: and thanne ſche turned azen, in to hire Cave; and anon the Knyghte dyede. And ſiththen hidrewards, myghte no Knyghte ſe hire, but that he dyede anon. But whan a Knyghte comethe, that is ſo hardy to kiſſe hire, he ſchalle not dye; but he ſchalle turne the Damyſele in to hire righte Forme and kyndely Schapp, and he ſchal be Lord of alle the Contreyes and Iles abovefeyd.

And from thens Men comen to the Ile of *Rodes*, the whiche Ile [p] Hoſpitaleres holden and governen; and that token thei ſumtyme from the Emperour: And it was wont to be clept [q] *Collos*; and ſo callen it the *Turks* zit.

[p] An Order of Knights, called alſo Knights of St. *John* of *Jeruſalem*.

[q] From the *Coloſſus* there, an Image of *Jupiter*, 70 Cubits or 105 Foot high; being one of the Wonders of the World.

And

And Seynt [r] *Poul*, in his Epiſtles, writeth to hem of that Ile, *ad Coloſſenſes*. This Ile is nyghe 800 Myle from *Coſtantynoble*.

And from this Ile of *Rodes*, Men gon to *Cipre*, where bethe many Vynes, that firſt ben rede, and aftre o Zeer, thei becomen white: and theiſe Wynes that ben moſt white, ben moſt clere and beſt of ſmelle. And Men paſſen be that Way, be a Place that was wont to ben a gret Cytee and a gret Lond: and the Cytee was clept [s] *Cathaillye*: the whiche Cytee and Lond was loſt, thorghe Folye of a zonge Man. For he had a fayr Damyſele, that he loved wel, to his Paramour; and ſche dyed ſodeynly, and was don in a Tombe of Marble: and for the grete Luſt, that he had to hire, he wente in the Nyghte unto hire Tombe and opened it, and went in and lay be hire, and wente his wey. And whan it came to the ende of nine Monethes, there com a Voys to him, and ſeyde, Go to the Tombe of that Woman,

[r] The Author had the concurring Opinion of ſome modern *Greeks*, that this was the Place, to which St. *Paul* directs his Epiſtle to the *Coloſſians*. But that it was not this Place, but *Coloſſa*, a City of *Phrygia Major*, appears from the Concluſion of the Epiſtle, where mention is made of *Laodicea* and *Hierapolis*, two neighbouring Cities of *Phrygia Major*.

[s] *Catala*, E. 1. *Sathalay*, E. 2, 3, 4. *Sathalie*, L. 3, 4. *Chatalie*, F. 2. *Cataillie*, F. 1. *Cattalie*, L. 2. .....*lie*, L. 1. *Sotalia*, I.

and

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and open it and beholde what thou haſt begoten on hire; and zif thou lette to go, thou ſchalt have a gret harm. And he zede and opened the Tombe; and there fleyghe out an [t] Eddere righte hidous to ſee; the whiche als ſwythe fleighe aboute the Cytee and the Contree; and ſone aftre the Cytee ſank down. And there ben manye perilouſe paſſages.

Fro *Rodes* to *Cypre*, ben 500 Myle and more. But Men may gon to *Cypre*, and come not at *Rodes*. *Cypre* is righte a gode Ile and a fayr and a gret, and it hathe 4 princypalle Cytees within him. And there is an Erchebyſſhoppe at [u] *Nichoſie*, and 4 othere Byſſchoppes in that Lond. And at *Famagoſt* is on of the princypalle Havenes of the See, that is in the World: and there arryven Criſtene Men and Sarazynes and Men of alle Naciouns. In *Cipre* is the Hille of the Holy Cros; and there is an Abbeye of Monkis blake; and there is the Cros of *Diſmas* the gode Theef, as I have ſeyd before [x]. And ſumme Men trowen, that there is half the Croſſe of oure Lord: but it is not ſo: and thei don

[t] All the Manuſcripts but that the Book is printed from, have it, *an Head*.

[u] *Famaguſta*, all the *Latin* Manuſcripts have it, and that right. [x] Page 11.

evylle, that make Men to beleeve ſo. In *Cipre* lythe Seynt [y] *Zenomyne:* of whom Men of that Contree maken gret Solempnytee. And in the Caſtelle of *Amours*, lythe the Body of Seynt *Hyllarie*; and Men kepen it righte worſchipfully. And beſyde *Famagoſt*, was Seynt *Barnabee* the Apoſtle born. In *Cipre* Men hunten with [z] Papyonns, that ben lyche Lepardes: and thei taken wylde Beſtes righte welle, and thei ben ſomdelle more than Lyouns; and thei taken more ſcharpely the Beſtes and more delyverly, than don Houndes. In *Cipre* is the manere of Lordis and alle othere Men, alle to eten on the Erthe. For thei make Dyches in the Erthe alle aboute in the Halle, depe to the Knee, and thei do pave hem: and whan thei wil ete, thei gon there in and ſytten there. And the Skylle is, for thei may ben the more freſſche: For that Lond is meche more hottere than it is here. And at grete Feſtes and for Straungeres, thei ſetten Formes and Tables, as Men don in this Contree: but thei had lever ſytten in the Erthe.

From *Cypre*, Men gon to the Lond of *Jeruſalem*, be the See: and in a Day and in a Nyghte, he that hathe gode Wynd, may come to the Havene of *Thire*, that now is clept

[y] *Genonoun*, E. 1. [z] *Pampyons*, E. 4.

Surrye.

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Surrye. There was ſomtyme a gret Cytee and a gode, of Cryſtene Men: but *Sarazins* han deſtroyed it a gret partye; and thei kepe that Havene right welle, for drede of Criſtene Men. Men myghte go more right to that Havene, and come not in *Cypre*: but thei gon gladly to *Cypre*, to reſte hem on the Lond, or elles to bye thingis, that thei have nede to here lyvynge. On the See ſyde, Men may fynde many Rubyes. And there is the Welle, of the whiche Holy Writt ſpekethe offe, and ſeythe, [a] *Fons Ortorum, & Puteus Aquarum viventium*. That is to ſeye, *The Welle of Gardyns, and the Dyche of lyvynge Watres*. In this Cytee of *Thire*, ſeyde the Woman to oure Lord, *Beatus Venter qui te portavit, & Ubera que ſucciſti*: That is to ſeye, *Bleſſed be the Body, that the baar, and the Pappes that thou ſowkedeſt*. And there oure Lord forzaf the Woman of *Chananee* hire Synnes. And before *Tyre*, was wont to be the Ston, on the whiche oure Lord ſat and prechede: and on that Ston, was founded the Chirche of Seynt Savyour.

And 8 Myle from *Tyre*, toward the Eſt, upon the See, is the Cytee of *Sarphen*, in *Sarept* of *Sydonyens*. And there was wont

[a] Canticles IV. 15.

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for to dwelle *Helye* the Prophete; and there reyſed he *Jonas* the Wydwes Sone from Dethe to Lyf. And 5 Myle fro *Sarphen*, is the Cytee of *Sydon*: of the whiche Citee, *Dydo* was Lady, that was *Eneas* Wyf aftre the Deſtruccioun of *Troye*; and that founded the Cytee of *Cartage* in *Affrick*, and now is cleped [b] *Dydon Sayete*. And in the Cytee of *Tyre*, regned *Agenore* the Fadre of *Dydo*. And 16 Myles from *Sydon*, is *Beruthe*. And from *Beruthe* to *Sardenare*, is 3 Journeyes. And from *Sardenar*, is 5 Myle to *Damask*.

And whoſo wil go longe tyme on the See, and come nerrer to *Jeruſalem*, he ſchal go fro *Cipre*, be See, to the Port *Jaff*. For that is the nexte Havene to *Jeruſalem*. For fro that Havene, is not but o Day Journeye and an half to *Jeruſalem*. And the Town is called *Jaff*; for on of the Sones of *Noe*, that highte *Japhet*, founded it; and now it is clept *Joppe*. And zee ſchulle undreſtonde, that it is on of the oldeſt Townes of the World: For it was founded before *Noes* Flode. [c] And zitt there

[b] *Didonſarte*, E. 4.

[c] And there be Bones of a Geant's Syde 40 Foot long, E. 1, 2, 3, 4. but the *French* and *Latin* Manuſcripts agree with this Text. Such was the Ignorance of thoſe Times, as to miſtake *Andromeda*, for the Monſter that was to have devoured her.

ſchewethe

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ſchewethe in the *Roche* ther, as the *Irene Cheynes* were feſtned, that *Andromade* a gret Geaunt was bounden with, and put in Preſoun before *Noes* Flode: of the whiche Geaunt, is a Rib of his Syde, that is 40 Fote longe.

And whoſo wil arryve at the firſte Port of *Thire* or of *Surre*, that I have ſpoken of before, may go be Londe, zif he wil, to *Jeruſalem*. And Men gothe fro *Surre* unto the Citee of *Dacoun* in a Day. And it was clept ſomtyme *Tholomayde*. And it was ſomtyme a Cytee of Criſtenemen, fulle fair; but it is now deſtroyed: and it ſtont upon the See. And fro *Venyſe* to *Akoun*, be See, is 2080 Myles of *Lombardye*. And fro *Calabre* or fro *Cecyle* to *Akoun*, be See, is 1300 Myles of *Lombardye*. And the Ile of *Crete* is right in the myd weye. And beſyde the Cytee of *Akoun*, toward the See, 120 Furlonges on the right ſyde, toward the Southe, is the Hylle of *Carmelyn*, where *Helyas* the Prophete dwellede: and there was firſt the Ordre of Freres Carmes founded. This Hille is not right gret, ne fulle highe. And at the Fote of this Hille was ſomtyme a gode Cytee of Criſtene Men, that Men cleped *Cayphas*: For *Cayphas* firſt founded it: but it is now alle waſted. And on the lift ſyde of the Hille *Carmelyn*, is a

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Town, that Men clepen *Saffre:* and that is ſett on another Hille. There Seynt *James* and Seynt *Johne* were born: and in the Worſchipe of hem, there is a fair Chirche. And fro *Tholomayde*, that Men clepen now *Akoun*, unto a gret Hille, that is clept *Scalle* of *Thires*, is 100 Furlonges. And beſyde the Cytee of *Akoun*, renneth a lytille Ryvere, that is clept *Belon*. And there nyghe, is the Foſſe of *Mennon*, that is alle round; and it is 100 Cubytes of largeneſſe, and it is alle fulle of Gravelle, ſchynynge brighte, of the whiche Men maken fair Verres and clere. And Men comen fro fer, by Watre in Schippes, and be Londe with Cartes, for to fetten of that Gravelle. And thoughe there be nevere ſo moche taken awey there of, on the Day, at Morwe it is as fulle azen, as evere it was. And that is a gret mervaille. And there is everemore gret Wynd in that Foſſe, that ſtere the everemore the Gravelle, and makethe it trouble. And zif ony Man do thereinne ony maner Metalle, it turnethe anon to Glaſſe. And the Glaſſe, that is made of that Gravelle, zif it be don azen in to the Gravelle, it turnethe anon in to Gravelle as it was firſt. And therfore ſomme Men ſeyn, that it is a ſweloghe of the gravely See.

Alſo

Alſo fro *Akoun* aboveſeyd, gon Men forthe 4 Journees to the Citee of *Paleſtyn*, that was of the *Philiſtyenes*, that now is clept *Gaza*, that is a gay Cytee and a riche; and it is righte fayr, and fulle of Folke, and it is a lytille fro the See. And from this Cytee broughte *Sampſon* the ſtronge, the Zates upon an highe Lond, whan he was taken in that Cytee: and there he ſlowghe in a Paleys the Kyng and hymſelf, and gret nombre of the beſte of the *Philiſtienes*, the whiche had put out his Eyen, and ſchaven his Hed, and enpriſound him, be Treſoun of *Dalida* his Paramour. And therefore he made falle upon hem a gret Halle, whan thei were at Mete. And from thens, gon Men to the Cytee of *Ceſaire*, and ſo to the Caſtelle of *Pylgrymes*, and ſo to *Aſcolonge*, and than to *Jaffe*, and ſo to *Jeruſalem*.

Cap. V.

Of manye Names of Soudans, and of the Tour of Babiloyn.

And whoſo wille go be Londe, thorghe the Lond of *Babyloyne*, where the Sowdan dwellethe comonly, he moſte gete Grace

of him and Leve, to go more ſikerly thorghe tho Londes and Contrees. And for to go to the Mount of *Synay*, before that Men gon to *Jeruſalem*, thei ſchalle go fro *Gaza* to the Caſtelle of *Daire*. And after that, Men comen out of *Surrye*, and entren in to Wylderneſſe, and there the Weye is ſondy. And that Wylderneſſe and Deſert laſtethe 8 Journeyes. But alleweyes Men fynden gode Innes, and alle that hem nedethe of Vytaylle. And Men clepen that Wylderneſſe [d] *Achelleke*. And whan a Man comethe out of that Deſert, he entrethe in to *Egypt*, that Men clepen *Egypt Canopac:* and aftre other Langage, Men clepen it [e] *Morſyn*. And there firſt Men fynden a gode Toun, that is clept [f] *Belethe*; and it is at the ende of the Kyngdom of *Halappee*. And from thens Men gon to *Babyloyne* and to *Cayre*.

At *Babyloyne* there is a faire Chirche of oure Lady, where ſche dwelled 7 Zeer, whan ſche fleyghe out of the Lond of *Judee*, for drede of Kyng *Heroude*. And there lythe the Body of Seynt *Barbre* the Virgine and Martyr. And there duelled *Joſephe*, whan he was ſold of

[d] *Alhylet*, F. 2. *Abylet*, F. 1. *Alhelet*, L. 1, 2. *Abylech*, L. 3.
[e] *Merſin*, L. 1, 2. *Merſur*, L 3, 4.
[f] *Balbeor*, L. 1, 2. F. 1, 2.

his

his Bretheren. And there made *Nabugodonozor* the Kyng putte three Children in to the Forneys of Fuyr; for thei weren in the righte Trouthe of Beleeve: The whiche Children Men cleped, *Ananya*, *Azaria*, *Mizaelle*; as the Pſalm of *Benedicite* ſeythe. But *Nabugodonozor* cleped hem other wiſe, *Sydrak*, *Miſak* and *Abdenago*: that is to ſeye, God glorious, God victorious, and God over alle Thinges and Remes. And that was for the Myracle, that he ſaughe Goddes Sone go with the Children thorghe the Fuyr, as ne ſeyde. There duellethe the Soudan in his *Calahelyke*, (for there is comounly his See) in a fayr Caſtelle ſtrong and gret and wel ſett upon a Roche. In that Caſtelle duellen alle wey, to kepe it and to ſerve the Sowdan, mo than 6000 Perſones, that taken alle here Neceſſaries of the Sowdanes Court. I oughte right wel to knowen it. For I duelled with him as Soudyour in his Werres a gret while, azen the § *Bedoynes*. And he wolde have maryed me fulle highely, to a gret Princes Daughtre, zif I wolde han forſaken my Lawe and my Beleve. But I thanke God, I had no wille to don it, for no thing, that he behighten me. And zee ſchulle undreſtonde, that the Soudan is Lord of 5 Kyng-

* In *Babylon* of *Chaldæa*, and not in that of *Egypt*.
§ *Bedones*, L.

domes,

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domes, that he hathe conquered and apropred to him be Strengthe: And theiſe ben the Names, the Kyngdom of *Canapak*, that is *Egypt*; and the Kyngdom of *Jeruſalem*, where that *David* and *Salomon* were Kynges; and the Kyngdom of *Surrye*, of the whiche the Cytee of *Damaſc* was chief; and the Kyngdom of *Alappe*, in the Lond of [h] *Mathe*, and the Kyngdom of *Arabye*, that was to on of the 3 Kynges, that made Offryng to oure Lord, whan he was born. And many othere, Londes he holdethe in his Hond. And there with alle he holdethe Calyffes, that is a fulle gret thing in here Langage: And it is als meche to ſeye as Kyng. And there were wont to ben 5 Soudans: but now there is no mo but he of *Egypt*. And the firſte Soudan was [i] *Zarocon*, that was of *Mede*, (as was Fadre to *Sahaladyn*) that toke the Califfe of *Egypt* and ſloughe him, and was made Soudan be Strengthe. Aftre that was Soudan, *Sahaladyn*, in whoos tyme the Kyng of *Englonde*, *Richarde* the firſte, with manye othere, kepten the paſſage, that *Sahaladyn* ne myghte not paſſen. Aftre *Sahaladyn*, regned his Sone [k] *Boradyn*: and aftre him his Nephewe. Aftre

[h] *Dameth*, E. 2, 3, 4 [i] *Yaracon*, L. 1, 2. *Saracon*, L. 3, 4. [k] *Baradyn*, L. 1, 2.

that

that [l] the Comaynz, that weren in Servage in *Egypt*, felten hem ſelf, that thei weren of gret Power, thei cheſen hem a Soudain amonges hem; the whiche made [m] him to ben cleped [n] *Meletheſalan*. And in his tyme entred in to the Contrec, of the Kynges of *France*, Seynt *Lowyz*, and foughte with him: and the Soudan toke him and enpriſound him. And this was ſlayn of his owne Servauntes. And aftre thei choſen an other to be Soudan, that thei cleped *Tympieman*. And he let delyveren Seynt *Lowys* out of Preſoun, for certeyn Ranſoum. And aftre on of theiſe Comaynz regned, that highte *Cachas*, and ſloughe *Tympieman*, for to be Soudan: and made him ben cleped [o] *Melechemes*. And aftre, another that hadde to Name [p] *Bendochdare*, that ſloughe *Melechemes*, for to be Soudan; and cleped himſelf [q] *Melechdare*. In his tyme, entred the gode Kyng *Edward* of *Englond* in *Syrye*, and dide gret harm to the *Sarrazines*. And aftre was this Soudan enpoyſound at *Damaſce*; and his Sone thoghte to regne aftre him be Heritage, and made him to ben clept [r] *Meleſchſache*. But another, that had to Name

[l] *Comunitas*, L. The Comons. [m] Himſelf.
[n] *Melechſala*, L. 1. [o] *Melethemeos*, L. 1, 2.
[p] *Bendothdar*, L. 1, 2. [q] *Molothdaer*. [r] *Melechſait*, L. 1, 2.

Elphy,

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Elphy, chaced him out of the Contree, and made him Soudan. This Man toke the Cytee of *Tripollee* and deſtroyede manye of the Criſtene Men, the Zeer of Grace 1289: but he was anon ſlayn. Aftre that was the Sone of *Elphy* choſen to ben Soudan, and cleped him [s] *Melleth aſſeraff:* and he toke the Citee of *Akoun*, and chaced out the Criſtene Men: And this was alſo enpoyſond. And than was his Brother y made Soudan, and was cleped *Melechnaſſer*. And aftre, on that was clept [t] *Guytoga*, toke him and put him in Priſoun, in the [u] Caſtelle of *Mountryvalle*; and made him Soudan be ſtrengthe, and cleped him [x] *Melechcadelle:* And he was of *Tartaryne*. But the Comaynz chaced him out of the Contree, and diden hym meche Sorwe; and maden on of hem ſelf Soudan, that hadde to Name [y] *Lachyn*. And he made him to ben clept [z] *Melechmanſer*: the whiche on a Day pleyed at the Cheſſe, and his Swerd lay beſyde him; and ſo befelle, that on wratthed him, and with his owne propre Swerd he was ſlayn. And aftre that, thei weren at gret Diſcord, for to make a Soudan. And fynally

[s] *Melethaſſerak*, L. 1. [t] *Gutoga*, L. 1, 2.
[u] *De Monte regali*, L. 1, 2. [x] *Melleth edelle*, L. 1.
[y] *Bachin*, L. 1, 2. [z] *Mellethmanſer*, L. 1, 2.

thei

thei accordeden to *Melechnaſſer*, that *Guytoga* had put in Priſoun at *Mountrivalle*. And this regnede longe and governed wiſely; ſo that his eldeſt Sone was choſen aftre him, *Melechemader*; the whiche his Brother [a] leet ſle prevyly, for to have the Lordſchipe, and made him to ben clept [b] *Melechmadabron*. And he was Soudan, whan I departed fro the Contrees. And wyte zee wel, that the Soudan may lede out of *Egipt*, mo than 20000 Men of Armes. And out of *Surrye*, and out of *Turkye*, and out of other Contrees, that he holt, he may arrere mo than 50000. And alle tho ben at his Wages: and thei ben alle weys at him, withouten the Folke of his Contree, that is withouten Nombre. And everyche of hem hath be Zere, the mountance of 6 ſcore Floreynes. But it behovethe, that every of hem holde 3 Hors and a Cameylle. And be the Cytees and be the Townes, ben Amyralles, that han the Governance of the Peple. On hath to governe 4, and another hath to governe 5, another mo, and another wel mo. And als moche takethe the Amyralle be him allone, as alle the other Souldyours han undre hym. And therfore whan the Soudan wille avance ony worthi Knyghte, he

[a] Fecit occidi, L. [b] *Melletbmandabron*, L. 1, 2.

makethe

makethe him a Amyralle. And whan it is ony Derthe, the Knyghtes ben right pore, and thanne thei ſellen bothe here Hors and here Harneys. And the Soudan hathe 4 Wyfes, on Criſtene and 3 *Sarazines:* of the whiche, on dwellethe at *Jeruſalem*, and another at *Damaſce*, and another at *Aſcalon*. And whan hem lyſt, thei remewen to other Cytees. And whan the Soudan wille, he may go viſite hem. And he hathe as many Paramours, as hym lykethe. For he makethe to come before him, the faireſt and the nobleſte of Birthe and the gentylleſte Damyſeles of his Contree, and he makethe hem to ben kept and ſerved fulle honourabely, and whan he wole have on to lye withe him, he makethe hem alle to come before him; and he beholdethe in alle, whiche of hem is moſt to his pleſance, and to hire anon he ſendethe or caſtethe a Ryng fro his Fyngre: And thanne anon ſche ſchalle ben bathed and richely atyred, and anoynted with delicat thinges of ſwete ſmelle, and than lad to the Soudanes Chambre. And thus he dothe, als often as him liſt, when he wil have ony of hem. And before the Soudan comethe no Strangier, but zif he be clothed in Clothe of Gold or of *Tartarye* or of *Camaka*, in the *Sarazines* guyſe, and as the *Sarazines* uſen. And

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And it behovethe, that anon at the firſte ſight, that Men ſee the Soudan, be it in Wyndowe, or in what place elles, that Men knele to him and kyſſe the Erthe: for that is the manere to do Reverence to the Soudanne, of hem that ſpeken with him. And whan that Meſſangeres of ſtraunge Contrees comen before him, [c] the Meynee of the Soudan, whan the Straungeres ſpeken to hym, thei ben aboute the Souldan with Swerdes drawen and Gyſarmez and Axes, here Armes lift up in highe with the Wepenes, for to ſmyte upon hem, zif thei ſeye ony Woord, that is diſpleſance to the Soudan. And alſo, no Straungere comethe before him, but that he makethe him ſum Promys and Graunt, of that the Straungere asketh reſonabely, beſo it be not azenſt his Lawe. And ſo don othere Prynces bezonden. For thei ſeyn, that no Man ſchalle come before no Prynce, but that he be bettre, and ſchalle be more gladdere in departynge from his preſence, thanne he was at the comynge before hym.

And undirſtonde zee, that that *Babyloyne* that I have ſpoken offe, where that the Soudan duellethe, is not that gret *Babyloyne*, where the Dyverſitee of Langages was firſt

[c] Gens ipſius, L.

made

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made for Vengeance, by the Myracle of God, when the grete Tour of *Babel* was begonnen to ben made; of the whiche the Walles weren [d] 64 Furlonges of heighthe; that is in the grete Desertes of *Arabye*, upon the Weye, as Men gon toward the Kyngdom of *Caldee*. But it is fulle longe sithe that ony Man durste neyhe to the Tour: for it is alle deserte and fulle of Dragouns and grete Serpentes, and fulle of dyverse venymouse Bestes alle abouten. That Tour, with the Cytee, was of 25 Myle in cyrcuyt of the Walles; as thei of the Contree seyn, and as Men may demen by estymatioun, aftre that Men tellen of the Contree. And thoughe it be clept the Tour of *Babiloyne*, zit natheles there were ordeyned with inne many Mansiouns and many gret duellynge Places, in lengthe and brede: And that Tour conteyned gret Contree in circuyt: For the Tour allone conteyned 10 Myle sqware. That Tour founded Kyng *Nembrothe*, that was Kyng of that Contree: and he was firste Kyng of the World. And he leet make an Ymage in the lykneſſe of his Fadre, and constreyned alle his Subgettes for to worschipe it. And anon begonnen othere Lordes to do the same. And so begonnen the Ydoles and the

[d] So both *Latin* and *French* M SS.

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Symulacres firſt. The Town and the Cytee weren fulle wel ſett in a fair Contree and a Playn; that Men clepen the Contree of [e] *Samar:* of the whiche the Walles of the Cytee werein [f] 200 Cubytes in heighte, and 50 Cubytes in breadthe. And the Ryvere of *Euphrate* ran thorghe out the Cytee and aboute the Tour alſo. But *Cirus* the Kyng of *Perſe* toke from hem the Ryvere, and deſtroyede alle the Cytee and the Tour alſo. For he departed that Ryvere in 360 ſmale Ryveres; becauſe that he had ſworn, that he ſcholde putte the Ryvere in ſuche poynt, that a Wōman myghte wel paſſe there, withouten caſtynge of of hire Clothes; for als moche as he hadde loſt many worthi Men, that troweden to paſſen that Ryvere by ſwymmynge.

And from *Babyloyne*, where the Soudan dwellethe, to go right betwene the [g] Oryent and the Septemtryon, toward the grete *Babyloyne*, is 40 Journeyes to paſſen be Deſart. But it is not the grete *Babiloyne*, in the Lond and in the Powere of the ſeyd Soudan; but it is in the Power and the Lordſchipe of *Perſye*. But he holdethe it of the grete Cham,

[e] *Sennaar*, L. 1, 2.

[f] *Herodotus* makes them 350 Foot high, 87 Foot thick, and 480 Furlongs or 60 Miles about.

[g] East and North.

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that is the gretteſte Emperour and the moſt Sovereyn Lord of alle the parties bezonde: and he is Lord of the Iles of *Cathay* and of many othere Iles, and of a gret partie of *Inde*. And his Lond marchethe unto *Preſtre Johnes* Lond; and he holt ſo moche Lond, that he knowethe not the ende. And he is more myghty and grettre Lord withoute Compariſoun, than is the Soudan. Of his ryalle Eſtate and of his Myghte, I ſchalle ſpeke more plenerly, whan I ſchalle ſpeke of the Lond and of the Contree of *Ynde*.

Alſo the Cytee of [h] *Methone* where *Machomet* lythe, is of the grete Deſertes of *Arabye*. And there lithe the Body of hym fulle honourabely in here Temple, that the *Sarazines* clepen Muskethe. And it is fro *Babyloyne* the leſſe, where the Soudan duellethe, unto *Methon* aboveſeyd, in to a 32 Journeyes. And wytethe wel, that the Rewme of *Arabye* is a fulle gret Contree: but there in is over moche Dyſert. And no Man may dwelle there in that Deſert, for defaute of Watre. For that Lond is alle gravelly and fulle of Sond. And it is drye and nothing fructuous; becauſe that it hathe no Moyſture: and therfore is there ſo meche Deſart. And zif it

[h] *Mecca.*

hadde

hadde Ryveres and Welles; and the Lond alſo were, as it is in other parties, it ſcholde ben als fulle of Peple and als fulle enhabyted with Folk, as in other Places. For there is fulle gret Multitude of Peple, where as the Lond is enhabyted. *Arabye* durethe fro the endes of the Reme of *Caldee*, unto the laſte ende of *Affryk*, and marchethe to the Lond of *Ydumee*, toward the ende of *Botron*. And in *Caldee*, the chief Cytee is [i] *Baldak*. And of *Affryk*, the chief Cytee is *Cartage*, that *Dydo*, that was *Eneas* Wyf, founded. The whiche *Eneas* was of the Cytee of *Troye*, and aftre was Kyng of *Itaylle*. *Meſopotamye* ſtrecchethe alſo unto the Deſertes of *Arabye*; and it is a gret Contree. In this Contree is the Cytee of *Araym*, where *Abrahames* Fadree duelled, and from whens *Abraham* departed, be Commandement of the Aungelle. And of that Cytee was [k] *Effraym*, that was a gret Clerk and a gret Doctour. And *Theophylus* was of that Cytee alſo, that oure Ladye ſavede from oure Enemye. And *Meſopotame* durethe fro the Ryvere of *Eufrates*, unto the Ryvere of *Tygris*. For it is betwene tho 2 Ryveres. And bezonde the Ryvere of *Tygre*, is *Caldee*, that is a fulle gret Kyngdom. In that Rewme, at

[i] *Bagdad.* [k] *Efraim Cyrus.*

Baldak aboveſeyd, was wont to duelle the Calyffeez, that was wont to ben bothe as Emperour and Pope of the *Arabyenez*; ſo that he was Lord Spirituelle and Temporelle. And he was Succeſſour to *Machomete*, and of his Generatioun. That Cytee of *Baldak* was wont to ben cleped [1]*Sutis:* and *Nabugodonozor* founded it. And there duelled the Holy Prophete *Daniel*; and there he ſaughe Viſionnes of Hevene; and there he made the Expoſitioun of Dremes. And in old tyme, there were wont to be 3 Calyffez; and thei dwelleden in the Cytee of *Baldak* aboveſeyd.

And at *Cayre* beſides *Babyloyne*, duelled the Calyffee of *Egypt*. And at *Marrok*, upon the Weſt See, duelte the Calyffee of *Barbaryenes* and of *Affrycanes*. And now is there non of the Calyffeez, ne noughte han ben, ſithe the tyme of Sowdan *Sahaladyn*. For from that tyme hidre, the Sowdan clepethe him ſelf Calyffee. And ſo han the Calyffeez y loſt here Name. Alſo wytethe wel, that *Babyloyne* the leſſe, where the Soudan duellethe, and at the Cytee of *Cayr*, that is nyghe beſyde it, ben grete huge Cytees manye and fayr; and that on ſytt nyghe that other. *Ba-*

[1] *Suſa.*

byloyne

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bysoyne ſytt upon the Ryvere of *Gyſon*, ſomtyme clept *Nyle*, that comethe out of Paradys terreſtre. That Ryvere of *Nyle*, alle the zeer, whan the Sonne entrethe in to the Signe of *Cancer*, it begynnethe to wexe; and it wexethe alle weys, als longe as the Sonne is in *Cancro*, and in the Signe of *Lyoune*. And it wexethe in ſuche manere, that it is ſomtyme ſo gret, that it is 20 Cubytes or more of depneſſe: and thanne it dothe gret Harm to the Godes, that ben upon the Lond. For thanne may no Man travaylle to ere the Londes, for the grete Moyſtneſſe: And therfore is there dere Tyme in that Contree. And alſo whan it wexethe lytylle, it is dere Tyme in that Contree: For defaute of Moyſture. And whan the Sonne is in the Signe of *Virgo*, thanne begynnethe the Ryvere for to wane and to decrece lytyl and lytylle; ſo that whan the Sonne is entred in to the Signe of *Libra*, thanne thei entren betwene theiſe Ryveres. This Ryvere comethe rennynge from Paradys terreſtre, betwene the Deſertes of *Ynde*; and aftre it ſmytt unto Londe, and rennethe longe tyme many grete Contrees undre Erthe: And aftre it gothe out undre an highe Hille, that Men clepen *Alothe*, that is betwene *Ynde* and *Ethiope*, the diſtance of

five Moneths Journeyes fro the entree of *Ethiope*. And aftre it envyronnethe alle *Ethiope* and [m] *Morekane*, and gothe alle along fro the Lond of *Egipte*, unto the Cytee of *Alisandre*, to the ende of *Egipte*; and there it fallethe into the See. Aboute this Ryvere ben manye Briddes and Foules, as *Sikonyes*, that thei clepen Ibes.

Egypt is a long Contree; but it is streyt, that is to seye narow: for thei may not enlargen it toward the Desert, for defaute of Watre. And the Contree is sett along upon the Ryvere of *Nyle*; be als moche as that Ryvere may serve be Flodes or otherwise, that whanne it flowethe, it may spreden abrood thorghe the Contree: so is the Contree large of Lengthe. For there it reyneth not but litylle in that Contree: and for that Cause, they have no Watre, but zif it be of that Flood of that Ryvere. And for als moche as it ne reynethe not in that Contree, but the Eyr is alwey pure and cleer, therfore in that Contree ben the gode Astronomyeres: for thei synde there no Cloudes, to letten hem. Also the Cytee of *Cayre* is righte gret, and more huge than that of *Babyloyne* the lesse: And it sytt aboven toward the Desert of *Sy-*

[m] *Mauritania.*

rye,

rye, a lytille aboven the Ryvere aboveſeyd. In *Egipt* there ben 2 parties; the Heghte, that is toward *Ethiope*; and the Loweneſſe, that is towardes *Arabye*. In *Egypt* is the Lond of *Ramaſſes* and the Lond of *Geſſen*. *Egipt* is a ſtrong Contree: for it hathe manye ſchrewede Havenes, becauſe of the grete Roches, that ben ſtronge and daungerouſe to paſſe by. And at *Egipt*, toward the Eſt, is the rede See, that durethe unto the Cytee of *Coſton*: and toward the Weſt, is the Contree of *Lybye*, that is a fulle drye Lond, and litylle of Fruyt: for it is over moche plentee of Hete. And that Lond is clept *Fuſthe*. And toward the partie Meridionalle is *Ethiope*. And toward the Northe is the Deſart, that durethe unto *Syrye*: And ſo is the Contree ſtrong on alle ſydes. And it is wel a 15 Journeyes of Lengthe, and more than two ſo moche of Deſert: and it is but two Journeyes in Largeneſſe. And betwene *Egipt* and *Nubye*, it hathe wel a 12 Journees of Deſert. And Men of *Nubye* ben Criſtene: but thei ben blake as the Mowres, for grete Hete of the Sonne.

In *Egipt* there ben 5 Provynces; that on highte *Sahythe*, that other highte [n] *Demeſeer*,

[n] *Devoorſer*, L. 1, 2. *Damaſer*. F. 2.

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another *Reſithe*, that is an Ile in *Nyle*, another *Aliſandre*, and another the Lond of *Damiete*. That Cytee was wont to be righte ſtrong: but it was twyes wonnen of the Criſtene Men: And therfore after that the *Sarazines* beten down the Walles. And with the Walles and the Tour thereof, the *Sarazines* maden another Cytee more fer from the the See, and clepeden it the newe *Damyete*. So that now no Man duellethe at the ratherè Toun of *Damyete*. And that Cytee of *Damyete* is on of the Havenes of *Egypt:* and at *Aliſandre* is that other, that is a fulle ſtrong Cytee. But there is no Watre to drynke, but zif it come be Condyt from *Nyle*, that entrethe in to here Ciſternes. And who ſo ſtopped that Watre from hem, thei myghte not endure there. In *Egypt* there ben but fewe Forcelettes or Caſtelles, be cauſe that the Contree is ſo ſtrong of him ſelf. At the Deſertes of *Egypte* was a worthi Man, that was an Holy [o] Heremyte; and there mette with hym a Monſtre, (that is to ſeyne, a Monſtre is a thing difformed azen Kynde both of Man or of Beſt or of ony thing elles: and that is

[o] *Nota, Of a Merveyle.* This Story is in the Life of *Paul* the Hermite, writ by St. *Jerom*; and there is a Copy thereof in the *Cotton* Library 1000 Years old.

cleped

cleped a Monſtre) And this Monſtre, that mette with this Holy Heremyte, was as it hadde ben a Man, that hadde 2 Hornes trenchant on his Forhede; and he hadde a Body lyk a Man, unto the Nabele; and benethe he hadde the Body lyche a Goot. And the Heremyte asked him, what he was. And the Monſtre anſwerde him, and ſeyde, he was a dedly Creature, ſuche as God hadde formed, and duelled in tho Deſertes, in purchaſynge his Suſtynance; and beſoughte the Heremyte, that he wolde preye God for him, the whiche that cam from Hevene for to ſaven alle Mankynde, and was born of a Mayden, and ſuffred Paſſioun and Dethe, (as we well knowen) be whom we lyven and ben. And zit is the Hede with the 2 Hornes of that Monſtre at *Aliſandre* for a Marveyle.

In *Egypt* is the Cytee of *Elyople*, that is to ſeyne, the Cytee of the Sonne. In that Cytee there is a Temple made round, aftre the ſchappe of the Temple of *Jeruſalem*. The Preſtes of that Temple han alle here Wrytynges, undre the Date of the Foul that is clept [p] Fenix: and there is non but on in alle the World. And he comethe to brenne him ſelf upon the

[p] The Author has this Story from *Pliny*'s Natural Hiſtory. Lib. X, Cap. 2.

Awtere

Awtere of the Temple, at the ende of 5 Hundred Zeer: for ſo longe he lyvethe. And at the 500 Zeres ende, the Preſtes arrayen here Awtere honeſtly, and putten there upon Spices and Sulphur vif and other thinges, that wolen brenne lightly. And than the Brid Fenix comethe, and brennethe him ſelf to Askes. And the firſt Day next aftre, Men fynden in the Askes a Worm; and the ſecunde Day next aftre, Men funden a Brid quyk and perfyt; and the thridde Day next aftre, he fleethe his wey. And ſo there is no mo Briddes of that Kynde in alle the World, but it allone. And treuly that is a gret Myracle of God. And Men may well lykne that Bryd unto God; be cauſe that there nys no God but on; and alſo, that oure Lord aroos frō Dethe to Lyve, the thridde Day. This Bryd Men ſeen often tyme, fleen in tho Contrees: And he is not mecheles more than an Egle. And he hathe a [9]Creſt of Fedres upon his Hed, more gret than the Poocok hathe; and his Nekke is zalowe, aftre colour of an Orielle, that is a Ston well ſchynynge; And his Bek is coloured blew, as *Ynde*; And his Wenges ben of Purpre Colour, and the Taylle is zelow and red, caſtynge his Taylle azen in travers. And he is a fulle

[9] *Plin.* Nat. Hiſt. L. XI. Cap. 37.

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fair Brid to loken upon, azenſt the Sonne: for he ſchynethe fully glorioufly and nobely.

Alſo in *Egypt* ben Gardyns, that han Trees and Herbes, the whiche beren Frutes 7 tymes in the Zeer. And in that Lond, Men fynden many fayre Emeraudes and y nowe. And therefore thei ben there grettere cheep. Alſo whan it reynethe ones in the Somer, in the Lond of *Egipt*, thanne is alle the Contree fulle of grete Myrs. Alſo at *Cayre*, that I ſpak of before, ſellen Men comounly bothe Men and Wommen of other Lawe, as we don here Beſtes in the Markat. And there is a comoun Hows in that Cytee, that is alle fulle of ſmale Furneys; and thidre bryngen Wommen of the Toun here Eyren of Hennes, of Gees and of Dokes, for to ben put in to tho Furneyſes. And thei that kepen that Hows, coveren hem with Hete of Hors Dong, with outen Henne, Goos or Doke or ony other Foul; and at the ende of 3 Wekes or of a Monethe, thei comen azen and taken here Chickenes and noriſſche hem and bryngen hem forthe: ſo that alle the Contree is fulle of hem. And ſo Men don there bothe Wyntre and Somer.

Alſo in that Contree, and in othere alſo, Men fynden longe Apples to ſelle, in hire ceſoun:

ſoun: and Men clepen hem Apples of Paradys; and thei ben righte ſwete and of gode Savour. And thoghe zee kutte hem in never ſo many Gobettes or parties, overthwart or end longes, everemore zee ſchulle fynden in the myddes, the figure of the Holy Cros of oure Lord *Jeſu*. But thei wil roten within 8 Days: And for that Cauſe Men may not carye of the Apples to no fer Contrees. And thei han grete Leves, of a Fote and an half of lengthe: and thei ben covenably large. And Men fynden there alſo the Appulle Tree of *Adam*, that han a byte at on of the ſydes. And there ben alſo Fyge Trees, that beren no Leves, but Fyges upon the ſmale Braunches: and Men clepen hem Figes of *Pharoon*. Alſo beſyde *Cayre*, withouten that Cytee, is the Feld where Bawme growethe: And it comethe out on ſmale Trees, that ben non hyere than a Mannes breek Girdille; and thei ſemen as Wode, that is of the wylde Vyne. And in that Feld ben 7 Welles, that oure Lord *Jeſu Criſt* made with on of his Feet, whan he wente to pleyen with other Children. That Feld is not ſo well cloſed, but that Men may entren at here owne liſt. But in that Ceſonne, that the Bawme is growynge, Men put there to gode kepynge, that no Man dar ben hardy to entre.

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entre. This Bawme growethe in no Place, but only there. And thoughe that Men bryngen of the Plauntes, for to planten in other Contrees, thei growen wel and fayre, but thei bryngen forthe no fructuous thing: and the Leves of Bawme ne fallen noughte. And Men kutten the Braunches, with a ſcharp Flyntſton or with a ſcharp Bon, whanne Men wil go to kutte hem: For who ſo kutte hem with Iren, it wolde deſtroye his Vertue and his Nature. And the *Sarazines* clepen the Wode Enonch balſe; and the Fruyt, the whiche is as [r] Quybybes, thei clepen Abebiſſam; and the Lycour, that droppethe fro the Braunches, thei clepen Guybalſe. And Men maken alle weys that Bawme to ben tyled of the Criſtenemen, or elles it wolde not fructifye; as the *Sarazines* ſeyn hem ſelf: for it hathe ben often tyme preved. Men ſeyn alſo, that the Bawme growethe in *Ynde* the more, in that Deſert where the Trees of the Sonne and of the Mone ſpak to *Aliſaundre*. But I have not ſeen it. For I have not ben ſo fer aboven upward: becauſe that there ben to many periloufe Paſſages. And wyte zee wel, that a Man oughte to take gode kepe for to bye Bawme, but zif he cone knowe it righte wel:

[r] *Cubeba*, L.

for

ſor he may righte lyghtely be diſceyved. For Men ſellen a Gõme, that Men clepen Turbentyne, in ſtede of Bawme; and thei putten there to a littille Bawme for to zeven gode Odour. And sũme putten Wax in Oyle of the Wode of the fruyt of Bawme, and ſeyn that it is Bawme: and sũme deſtyllen Clowes of Gylofre and of Spykenard of *Spayne* and of othere Spices, that ben well ſmellynge; and the Lykour that gothe out there of, thei clepe it Bawme: and thei wenen, that thei han Bawme; and thei have non. For the *Sarazines* countrefeten it be ſotyltee of Craft, for to diſceyven the Criſtene Men, as I have ſeen fulle many a tyme. And aftre hem, the Marchauntis and the Apotecaries countrefeten it eftſones, and than it is laſſe worthe, and a gret del worſe. But zif it lyke zou, I ſchalle ſchewe, how zee ſchulle knowe and preve, to the ende that zee ſchulle not ben diſceyved. Firſt zee ſchulle wel knowe, that the naturelle Bawme is fulle cleer, and of Cytrine colour, and ſtronge ſmellynge: And zif it be thykke or reed or blak, it is ſophiſticate, that is to ſeyne, contrefeted and made lyke it, for diſceyt. And undreſtondethe, that zif zee wil putte a litylle Bawme in the Pawme of zoure hond, azen the Sonne, zif it be fyn and gode, zee

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ne ſchulle not ſuffre zoure hand azenſt the hete of the Sonne. Alſo takethe a lytille Bawme, with the poynt of a Knif, and touche it to the fuyr, and zif it brenne, it is a gode ſigne. Aftre take alſo a drope of Bawme, and put it in to a Diſſche or in a Cuppe with Mylk of a Goot; and zif it be naturelle Bawme, anon it wole take and beclippe the Mylk. Or put a Drope of Bawme in clere Watre, in a Cuppe of Sylver or in a clere Bacyn, and ſtere it wel with the clere Watre; and zif that the Bawme be fyn and of his owne kynde, the Watre ſchalle nevere trouble: And zif the Bawme be ſophiſticate, that is to ſeyne countrefeted, the Watre ſchalle become anon trouble: And alſo zif the Bawme be fyn, it ſchalle falle to the botme of the Veſſelle, as thoughe it were Quykſylver: For the fyn Bawme is more hevy twyes, than is the Bawme, that is ſophiſticate and countrefeted. Now I have ſpoken of Bawme: and now alſo I ſchalle ſpeke of an other thing, that is bezonde *Babyloyne*, above the Flode of *Nyle*, toward the Deſert, betwene *Affrik* and *Egypt*: that is to ſeyn, of the Gerneres of *Joſeph*, that he leet make, for to kepe the Greynes for the perile of the dere Zeres. And thei ben made of Ston, fulle wel made of Maſonnes craft: of the whiche

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two ben merveylouſe grete and hye; and the tothere ne ben not ſo grete. And every Gerner hathe a Zate, for to entre with inne, a lytille hyghe frō the Erthe. For the Lond is waſted and fallen, ſithe the Gerneres were made. And with inne thei ben alle fulle of Serpentes. And aboven the Gerneres with outen, ben many ſcriptures of dyverſe Langages. And ſum Men ſeyn, that thei ben Sepultures of grete Lordes, that weren ſomtyme; but that is not trewe: for alle the comoun rymour and ſpeche is of alle the peple there, bothe fer and nere, that thei ben the Garneres of *Joſeph*. And ſo fynden thei in here Scriptures and in here Cronycles. On that other partie, zif thei werein Sepultures, thei ſcholden not ben voyd with inne. For zee may well knowe, that Tombes and Sepultures ne ben not made of ſuche gretneſſe, ne of ſuche highneſſe. Wherfore it is not to beleve, that thei ben Tombes or Sepultures. In *Egypt* alſo there ben dyverſe Langages and dyverſe Lettres, and of other manere condicioun, than there ben in other parties. As I ſchalle devyſe zou, ſuche as thei ben, and the names how thei clepen hem; to ſuche entent, that zee mowe knowe the difference of hem and of othere. *Athoimis, Bunchi, Chinok, Durain, Eni, Fin, Gomor,*

Gomor, Heket, Janny, Karacta, Luzanim, Miche, Naryn, Oldache, Pilon, Quyn, Iron, Sichen, Thola, Urmron, Iph and *Zarm, Thoit.*

Now will I retourne azen, or I procede ony ferthere, for to declare zou the othere weyes, that drawen toward *Babiloyne*, where the Soudan him ſelf duellethe, that is at the entree of *Egypt*; for als moche as many folk gon thidre firſt, and aftre that to the Mount *Synay*, and aftre retournen to *Jeruſalem*, as I have ſeyd zou here beforn. For thei fulfillen firſt the more longe Pilgrymage, and aftre retournen azen be the nexte Weyes; becauſe that the more nye Weye is the more worthi, and that is *Jeruſalem*. For no other Pylgrymage is not lyk, in comparſoun to it. But for to fulle fylle here Pilgrymages more eſily and more ſykerly, men gon firſt the longer weye. But whoſo wil go to *Babyloyne*, be another weye, more ſchort from the Contrees of the Weſt, that I have reherced before; or from other Contrees next fro hem; than Men gon by *Fraunce*, be *Burgoyne* and be *Lombardye*. It nedethe not to telle zou the names of the Cytees, ne of the Townes that ben in that Weye: For the Weye is comoun, and it is knowen of many Naciouns. And there ben many Ha-

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venes, that Men taken the See. Sūme Men taken the See at *Gene*, sōme at *Venyce*, and paſſen by the See *Adryatyk*, that is clept the Goulf of *Venyſe*, that departethe *Ytaylle* and *Greece* on that ſyde. And sōme gon to *Naples*, sōme to *Rome*, and from *Rome* to [a] *Brandys*, and there thei taken the See: and in many othere places, where that Havenes ben. And Men gon be *Tuſſye*, be *Champayne*, be *Calabre*, be *Appuille*, and be the Hilles of *Ytaylle*, *Choriſqe*, be *Sardyne*, and be *Cycile*, that is a gret Ile and a gode. In that Ile of *Cycile*, there ys a maner of a Gardyn, in the whiche ben many dyverſe Frutes. And the Gardyn is alweys grene and florisſhing, alle the ceſouns of the Zeer, als wel in Wyntre es in Somer. That Yle holt in compas aboute 350 *Frenſche* Myles. And betwene *Cycele* and *Itaylle* there is not but a lytille Arm of the See, that Men clepen the *Farde of Meſcyne*. And *Cycile* is betwene the See *Adryatyk* and the See of *Lombardye*. And fro *Cycyle* in to *Calabre* is but 8 Myles of *Lombardye*. And in *Cycile* there is a manere of Serpentes, be the whiche Men aſſayen and preven, where here Children ben Baſtardis or none, or of lawefulle Mariage. For zif thei

[a] *Brindiſi. Brunduſiñ.*

ben

ben born in righte Mariage, the Serpentes gon aboute hem, and don hem non harm: and zif thei ben born in Avowtrie, the Serpentes byten hem and envenyme hem. And thus manye wedded Men preve, zif the Children ben here owne. Alſo in that Ile is the Mount *Ethna*, that Men clepen Mount *Gybelle*; and the *Wlcanes*, that ben everemore brennynge. And there ben 7 places, that brennen and that caſten out dyverſe flawmes and dyverſe colour. And be the chaungynge of tho Flawmes, Men of that Contree knowen, whanne it ſchalle be Derthe or gode tyme, or cold or hoot, or moyſt or drye, or in alle othere maneres, how the tyme ſchalle be governed. And from *Itaille* unto the *Wlcanes*, nys but 25 Myle. And Men ſeyn, that the *Wlcanes* ben Weyes of Helle.

Alſo whoſo gothe be *Pyſe*, zif that Men liſt to go that Weye, there is an Arm of the See, where that Men gon to othere Havenes in tho Marches. And than Men paſſen be the Ile of *Greaf*, that is at *Gene*: And aftre arryvethe Men in *Grece* at the Havene of the Cytee of *Myrok*, or at the Havene of *Valone*, or at the Cytee of *Duras*: and there is a Duk at *Duras*, or at othere Havenes in tho

Marces: And ſo Men gon to *Coſtantynoble*. And aftre gon Men be Watre, to the Ile of *Crete* and to the Ile of *Rodes*, and ſo to *Cypre*, and ſo to *Athens*, and fro thens to *Coſtantynoble*.

To holde the more righte Weye be See, it is wel a 1880 Myle of *Lombardye*. And aftre frō *Cipre* Men gon be See, and leven *Jeruſalem* and alle the Contree on the left hond, unto *Egypt*, and arryven at the Cytee of *Damyete*, that was wont to be fulle ſtrong, and it ſytt at the entree of *Egypt*. And fro *Damyete*, gon Men to the Cytee of *Alizandre*, that ſytt alſo upon the See. In that Cytee was ſeynte *Kateryne* beheded. And there was ſeynt *Mark* the Evangeliſt martyred and buryed. But the Emperour *Leoun* made his Bones to ben broughte to *Venyſe*. And zit there is at *Alizandre* a faire Chirche, alle white withouten peynture: and ſo ben alle the othere Chirches, that weren of the Criſtene Men, alle white with inne. For the *Panemes* and the *Sarrazynes* maden hem white, for to fordon the Ymages of Seyntes, that weren peynted on the Walles. That Cytee of *Alizandre* is wel 30 Furlonges in lengthe: but it is but 10 on la[illegible]geneſſe. And it is a fulle noble Cytee and a fayr. At that Cytee, entrethe the Ry-

vere

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vere of *Nyle* in to the See; as I to zou have ſeyd before. In that Ryvere Men fynden many precyouſe Stones, and meche alſo of *Lignum Aloes:* and it is a manere of Wode, that comethe out of *Paradys* terreſtre, the whiche is good for manye dyverſe Medicynes: and it is righte dereworthe. And fro *Alizandre* Men gon to *Babyloyne*, where the Soudan dwellethe; that ſytt alſo upon the Ryvere of *Nyle*. And this Weye is moſt ſchort, for to go ſtreyghte unto *Babiloyne*.

Now ſchall I ſeye zou alſo the Weye, that gothe fro *Babiloyne* to the Mount of *Synay*, where Seynte *Kateryne* lythe. He moſte paſſe be the Deſertes of *Arabye*; be the whiche Deſertes, *Moyſes* ladde the Peple of *Iſrael:* and thanne paſſe Men be the Welle, that *Moyſes* made with his hond in the Deſertes, whan the People grucched, for thei fownden no thing to drynke. And than paſſe Men be the Welle of *Marache*, of the whiche the Watre was firſt byttre: but the Children of *Iſrael* putten there inne a Tree; and anon the Watre was ſwete and gode for to drynke. And thanne gon Men be Deſart unto the Vale of *Elyn*; in the whiche Vale be 12 Welles: and there ben 72 Trees of Palme, that beren the Dates, the whiche *Moyſes* fond with the Chil-

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dren of *Iſrael*. And fro that Valeye, is but a gode Journeye to the Mount of *Synay*.

And whoſo wil go be another Weye fro *Babiloyne*, than Men gothe be the Rede See, that is an Arm of the See *Occean*. And there paſſed *Moyſes*, with the Children of *Iſrael*, overthwart the See, alle drye, whan *Pharao* the Kyng of *Egypt* chaced hem. And that See is wel a 6 Myle of largeneſſe in bredthe. And in that See was *Pharao* drowned and alle his Hooſt, that he ladde. That See is not more reed than another See; but in ſome place thereof is the Gravelle reede: and therfore Men clepen it the Rede See. That See rennethe to the endes of *Arabye* and of *Paleſtyne*. That See laſtethe more than 4 Journeyes. And then gon Men be Deſert, unto the Vale of *Elyn*: and fro thens to the Mount of *Synay*. And zee may wel undirſtonde, that be this Deſert, no Man may go on Hors back, be cauſe that there nys nouther Mete for Hors ne Watre to drynke. And for that cauſe, Men paſſen that Deſert with Camelle. For the Camaylle fynt alle wey Mete in Trees and on Buſshes, that he fedethe him with. And he may well faſte fro Drynk, 2 dayes or 3: and that may non Hors don.

And wyte wel, that from *Babiloyne* to the Mount

Mount *Synay*, is wel a 12 gode Journeyes: and ſome Men maken hem more: and ſome Men haſten hem and peynen hem; and therefore thei maken hem leſſe. And alle weys fynden Men Latyneres to go with hem in the Contrees, and ferthere bezonde, in to tyme that Men conne the Langage. And it behovethe Men to bere Vitaille with hem, that ſchalle duren hem in tho Deſertes, and other neceſſaries for to lyve by.

And the Mount of *Synay* is clept the Deſert of *Syne*, that is for to ſeyne, the Buſſche brennynge: becauſe there *Moyſes* ſawghe oure Lord God many tymes, in forme of Fuyr brennynge upon that Hille; and alſo in a Buſſche brennynge; and ſpak to him. And that was at the Foot of the Hille. There is an Abbeye of Monkes, wel bylded and wel cloſed with Zates of Iren, for drede of the wylde Beſtes. And the Monkes ben *Arrabyenes*, or Men of *Greece*: and there is a gret Covent; and alle thei ben as Heremytes, and thei drynken no Wyn, but zif it be on principalle Feſtes: and thei ben fulle devoute Men, and lyven porely and ſympely, with Joutes and with Dates: and thei don gret Abſtynence and Penaunce. There is the Chirche of Seynte *Kateryne*, in the whiche ben manye Lampes brennynge.

For thei han of Oyle of Olyves y now, bothe for to brenne in here Lampes, and to ete alſo; And that plentee have thei be the Myracle of God. For the Ravenes and the Crowes and the Choughes, and other Foules of the Contree aſſemblen hem there every Zeer ones, and fleen thider as in pilgrymage: and everyche of hem bringethe a Braunche of the Bayes or of Olyve, in here Bekes, in ſtede of Offryng, and leven hem there; of the whiche the Monkes maken gret plentee of Oyle: and this is a gret Marvaylle. And ſithe that Foules, that han no kyndely Wytt ne Reſoun, gon thidre to ſeche that glorioufe Virgyne; wel more oughten Men than to ſeche hire and to worſchipen hire. Alſo behynde the Awtier of that Chirche, is the place where *Moyſes* ſaughe oure Lord God in a brennynge Buſſche. And whanne the Monkes entren in to that place, thei don of bothe Hoſen and Schoon or Botes alweys; be cauſe that oure Lord ſeyde to *Moyſes*, *Do of thin Hoſen and thi Schon: for the place that thou ſtondeſt on, is Lond holy and bleſſed.* And the Monkes clepen that place *Bezeleel*, that is to ſeyne, the Schadew of God. And beſyde the highe Awtiere, 3 degrees of heighte, is the [t] Fertre of Alabaſtre,

[t] *Feretrum.*

þaſtre, where the Bones of Seynte *Kateryne* lyzn. And the Prelate of the Monkes ſchewethe the Relykes to the Pilgrymes. And with an Inſtrument of Sylver, he frotethe the Bones; and thanne ther gothe out a lytylle Oyle, as thoughe it were a maner ſwetynge, that is nouther lyche to Oyle ne to Bawme; but it is fulle ſwete of ſmelle: And of that thei zeven a litylle to the Pilgrymes; for there gothe out but litylle quantitee of the Likour. And aftre that thei ſchewen the Heed of Seynte *Kateryne*, and the Clothe that ſche was wrapped inne, that is zit alle blody. And in that ſame Clothe ſo y wrapped, the Aungeles beren hire Body to the Mount *Synay*, and there thei buryed hire with it. And thanne thei ſchewen the Buſſche, that brenned and waſted nought, in the whiche oure Lord ſpak to *Moyſes*, and othere Relikes y nowe. Alſo whan the Prelate of the Abbeye is ded, I have undirſtonden, be informacioun, that his Lampe quenchethe. And whan thei cheſen another Prelate, zif he be a gode Man and worthi to be Prelate, his Lampe ſchal lighte, with the Grace of God, withouten touchinge of ony Man. For everyche of hem hathe a Lampe be him ſelf. And be here Lampes, thei knowen wel whan ony of hem ſchalle dye. For whan ony ſchalle

dye,

dye, the Lyghte begynnethe to chaunge and to wexe dym. And zif he be choſen to ben Prelate, and is not worthi, is Lampe quenchethe anon. And other Men han told me, that he that ſyngethe the Maſſe for the Prelate that is ded, he ſchalle fynde upon the Awtier the Name writen, of him that ſchalle be Prelate choſen. And ſo upon a Day I asked of the Monkes, bothe on and other, how this befelle. But thei wolde not telle me no thing, in to the tyme that I ſeyde, that thei ſcholde not hyde the Grace, that God did hem; but that thei ſcholde publiſſche it, to make the Peple to have the more Devocioun; and that thei diden ſynne, to hide Goddis Myracle, as me ſemed. For the Myracles, that God hathe don, and zit dothe every Day, ben the Wytneſſe of his Myghte and of his Merveylles; as *David* ſeythe in the *Pſaultere*; *Mirabilia Teſtimonia tua, Domine:* that is to ſeyn; *Lord, thi Merveyles ben thi Wytneſſe.* And thanne thei tolde me, bothe on and other, how it befelle fulle many a tyme: but more, I myghte not have of hem. In that Abbeye, ne entrethe not no Flye ne Todes ne Ewtes, ne ſuche foule venymouſe Beſtes, ne Lyzs ne Flees, be the Myracle of God and of oure Lady. For there were wont to ben many ſuche manere

manere of Filthes, that the Monkes werein in wille to leve the Place and the Abbeye, and weren gon fro thens, upon the Mountayne aboven, for to eschewe that Place. And oure Lady cam to hem, and bad hem tournen azen: And fro this forewardes, nevere entred ſuche Filthe in that Place amonges hem, ne nevere ſchalle entre here aſtre. Alſo before the Zate, is the Welle, where *Moyſes* ſmot the Ston, of the whiche the Watre cam out plenteouſly.

Fro that Abbeye Men gon up the Mountayne of *Moyſes*, be many degrees: and there Men fynden firſt a Chirche of oure Lady, where that ſche mette the Monkes, whan thei fledden awey for the Vermyn aboveſeyd. And more highe upon that Mountayne, is the Chapelle of *Helye* the Prophete. And that Place thei clepen *Oreb*, where of Holy Writt ſpekethe. *Et ambulavit in fortitudine Cibi illius, uſq; ad Montem Oreb:* that is to ſeyne; *And he wente in Strengthe of that Mete, unto the Hille of God*, Oreb. And there nyghe, is the Vyne that Seynt *Johne* the Evaungeliſt planted, that Men clepen *Reiſins, Staphis*. And a lytille aboven, is the Chapelle of *Moyſes*, and the Roche where *Moyſes* fleyhe to, for drede, whan he ſaughe oure Lord

Lord face to face. And in that Roche, is prented the forme of his Body: for he ſmot ſo ſtrongly and ſo harde him ſelf in that Roche, that alle his Body was dolven with inne, thorghe the Myracle of God. And there beſyde, is the Place, where oure Lord toke to *Moyſes* the 10 Cõmandementes of the Lawe. And there is the Cave undre the Roche, where *Moyſes* duelte, whan he faſted 40 Dayes and 40 Nyghtes. And from that Mountayne, Men paſſen a gret Valeye, for to gon to another Mountayne, where ſeynt *Kateryne* was buryed of the Aungeles of oure Lord. And in that Valey, is a Chirche of 40 Martyres: and there ſingen the Monkes of the Abbeye often tyme. And that Valey is right cold. And aftre Men gon up the Mountayne of ſeynt *Kateryne*, that is more highe then the Mount of *Moyſes*. And there, where ſeynt *Kateryne* was buryed, is nouther Chirche ne Chapelle, ne other duellynge place: But there is an heep of Stones aboute the place, where the Body of hire was put of the Angles. There was wont to ben a Chapelle: but it was caſten downe, and zit lyggen the Stones there. And alle be it that the Collect of Seynte *Kateryne* ſeye, that it is the Place, where oure Lord betaughten the Ten Cõmandementes to *Moyſes*,

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ſes, and there where the bleſſed Virgyne ſeynte *Kateryne* was buryed; that is to undreſtonde, in o Contree, or in o Place berynge o Name. For bothe that on and that othre is clept the Mount of *Synay*. But there is a gret weye from that on to that othre, and a gret deep Valeye betwene hem.

CHAP. VI.

Of the Deſert betwene the Chirche of Seynte Kateryne *and* Jeruſalem. *Of the drie Tre; and how Roſes cam firſt in the World.*

NOW aftre that Men han viſited tho holy Places, thanne will thei turnen toward *Jeruſalem*. And than wil thei take leve of the Monkes, and recommenden hem to here Preyeres. And than thei zeven the Pilgrimes of here Vitaylle, for to paſſe with, the Deſertes, toward *Surrye*. And tho' Deſertes duren wel a 13 Journeyes. In that Deſert duellyn manye of *Arrabyenes*, that Men clepen *Bedoynes* and *Aſcopardes*. And thei ben folke fulle of alle evylle Condiciouns. And thei have

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have none Houſes, but Tentes, that thei maken of Skynnes of Beſtes, as of Camayles and of othere Beſtes, that thei eten: and there benethe thei couchen hem and duellen, in Place, where thei may fynden Watre, as on the Rede See or elles where. For in that Deſert is fulle gret defaute of Watre: and often time it fallethe, that where Men fynden Watre at o tyme in a Place, it faylethe another tyme. And for that skylle, thei make none Habitaciouns there. Theiſe folk, that I ſpeke of, thei tylen not the Lond, ne thei laboure noughte: for thei eten no Bred, but zif it be ony, that dwellen nyghe a gode Toun, that gon thidre and eten Bred ſom tyme. And thei roſten here Fleſche and here Fiſche, upon the hote Stones azenſt the Sonne. And thei ben ſtronge Men and wel fyghtynge. And there is ſo meche multytude of that folk, that thei ben withouten nombre. And thei ne recchen of no thing, ne don not, but chacen aftre Beſtes, to eten hem. And thei recchen no thing of here Lif: and therfore thei dowten not the Sowdan, ne non othre Prince; but thei dar wel werre with hem, zif thei don ony thing that is grevance to hem. And thei han often tyme Werre with the Soudan; and namely, that tyme that I was with him. And thei beren

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beren but o Scheld and o Spere, with outen other Armes. And thei wrappen here Hedes and here Necke, with a gret quantytee of white lynnen Clothe. And thei ben righte felonouſe and foule, and of curſed kynde.

And whan Men paſſen this Deſert, in comynge toward *Jeruſalem*, thei comen to *Berſabee*, that was wont to ben a fulle fair Town and a delytable, of Criſtene Men: And zit there ben ſumme of here Chirches. In that Toun dwelled *Abraham* the Patriark, a longe tyme. That Toun of *Berſabee*, founded *Berſabee* the Wif of Sire *Urye*, the Knyghte; on the whiche, Kyng *David* gatt *Salomon* the wyſe; that was Kyng aftre *David*, [u] upon the 12 Kynredes of *Jeruſalem*, and regned 40 Zeer. And fro thens gon Men to the Cytee of *Ebron*, that is the montance of [x] 2 gode Myle. And it was clept ſomtyme the Vale of *Mambree*, and ſumtyme it was clept the Vale of *Teres*, becauſe that *Adam* wepte there, an 100 Zeer, for the dethe of *Abelle* his Sone, that *Cayn* ſlowghe. *Ebron* was wont to ben the princypalle Cytee of *Philiſtyenes*: and there duelleden ſomtyme the Geauntz. And that Cytee was alſo Sacerdotalle, that is to ſeyne, ſeyntuarie, of the Tribe of *Juda*: And

[u] *Super.* [x] The reſt of the *Engliſh* MSS. have it 12.

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it was ſo fre, that Men reſceyved there alle manere of Fugityfes of other places, for here evyl Dedis. In *Ebron*, *Joſue*, *Calephe*, and here Companye comen firſt to aſpyen, how thei myghte wynnen the Lond of Beheſte. In *Ebron* regned firſt Kyng *David* 7 Zeer and an half: And in *Jeruſalem*, he regnede 33 Zeer and an half. And in *Ebron* ben alle the Sepultures of the Patriarkes; *Adam*, *Abraham*, *Yſaac*, and of *Jacob*; and of here Wyfes, *Eve*, *Sarre*, and *Rebekke*, and of *Lya*: the whiche Sepultures the *Sarazines* kepen fulle curyouſly, and han the place in gret reverence, for the holy Fadres, the Patriarkes, that lyzn there. And thei ſuffre no Criſtene man entre in to that Place, but zif it be of ſpecyalle grace of the Soudan. For thei holden Criſtene men and *Jewes*, as Dogges. And thei ſeyn, that thei ſcholde not entre in to ſo holy Place. And men clepen that Place, where they lyzn, Double Spelunke, or double Cave or double Dyche; for als meche as that on lyethe above that other. And the *Sarazines* clepen that Place in here Langage, y *Karicarba*; that is to ſeyne, the Place of Patriarkes. And the *Jewes* clepen that Place, *Arbothe*. And in that ſame Place, was *Abrahames* Hous: and

y *Cariatarba*, L. &c.

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there he ſatt and ſaughe 3 Perſones, and worſchipte but on; as Holy Writt ſeythe, *Tres vidit & unũ adoravit:* that is to ſeyne, He ſaughe 3, and worſchiped on: and of tho ſame reſceyved *Abraham* the Aungeles in to his Hous. And righte faſte by that Place, is a Cave in the Roche, where *Adam* and *Eve* duelleden, whan thei weren putt out of *Paradyſe*; and there goten thei here Children. And in that ſame Place was *Adam* formed and made; aftre that that ſum men ſeyn. For Men werein wont for to clepe that Place, the Feld of *Damaſce*; becauſe that it was in the Lordſchipe of *Damask*. And fro thens was he tranſlated in to *Paradys* of Delytes, as thei ſeyn: and aftre that he was dryven out of *Paradys*, he was there left. And the ſame Day that he was putt in *Paradys*, the ſame Day he was put outt: for anon he ſynned. There begynnethe the Vale of *Ebron*, that durethe nyghe to *Jeruſalem*. There the Aungelle commaunded *Adam*, that he ſcholde duelle with his Wyf *Eve:* of the whiche he gatt *Sethe*; of whiche Tribe, that is to ſeye, Kynrede, *Jeſu Criſt* was born. In that Valeye is a Feld, where men drawen out of the Erthe a thing, that men clepen *Cambylle:* and thei ete it in ſtede of Spice, and thei bere it to

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ſelle. And Men may not make the hole nę the Cave, where it is taken out of the Erthe, ſo depe ne ſo wyde, but that it is, at the Zeres ende, fulle azen up to the ſydes, thorgh the Grace of God.

And 2 Myle from *Ebron* is the Grave of *Lothe*, that was *Abrahames* Brother. And a lytille fro *Ebron*, is the Mount of *Mambre*, of the whiche the Valeye takethe his Name. And there is a Tree of Oke, that the *Sarazines* clepen [z] *Dirpe*, that is of *Abrahames* tyme, the whiche Men clepen the drye Tree. And thei ſeye, that it hathe ben there, ſithe the beginnynge of the World; and was ſumtyme grene, and bare Leves, unto the tyme that oure Lord dyede on the Cros; and thanne it dryede; and ſo dyden alle the Trees, that weren thanne in the World. And ſumme ſeyn, be here Prophecyes, that a Lord, a Prynce of the Weſt ſyde of the World ſhalle wynnen the Lond of Promyſſioun, that is the Holy Lond, withe helpe of Criſtene Men; and he ſchalle do ſynge a Maſſe undir that drye Tree, and than the Tree ſchalle wexen grene and bere bothe Fruyt and Leves. And thorghe that Myracle manye *Sarazines* and *Jewes* ſchulle ben turned to Criſtene Feythe. And

[z] *Drip.* L.

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therfore thei don gret Worſchipe thereto, and kepen it fulle beſyly. And alle be it ſo, that it be drye, natheles zit he berethe gret vertue: for certeynly he that hathe a litille there of upon him, it helethe him of the fallynge Evylle; and his Hors ſchalle not ben a foundred: and manye othere Vertues it hathe: where fore Men holden it fulle precyous.

From *Ebron*, Men gon to *Bethelem*, in half a day: for it is but 5 Myle; and it is fulle fayre Weye, be Pleynes and Wodes fulle deletable. *Betheleem* is a litylle Cytee, long and narwe and well walled, and in eche ſyde encloſed with gode Dyches; and it was wont to ben cleped *Effrata*; as Holy Wrytt ſeythe, [a] *Ecce audivimus eum in Effrata:* that is to ſeye, *Lo, wee herde him in Effrata.* And toward the Eſt ende of the Cytee, is a fulle fair Chirche and a gracyouſe; and it hathe many Toures, Pynacles and Corneres, fulle ſtronge and curiouſly made: and with in that Chirche ben 44 Pyleres of Marble, grete and faire. And betwene the Cytee and the Chirche, is the Felde *Floridus*; that is to ſeyne, *the Feld floriſched:* For als moche as a fayre Mayden was blamed with wrong, and ſclaundred, that ſche hadde don Fornycacioun; for

[a] Pſalm cxxxii. 6.

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whiche cauſe ſche was demed to the Dethe, and to be brent in that place, to the whiche ſche was ladd. And as the Fyre began to brenne aboute hire, ſche made hire Preyeres to oure Lord, that als wiſſely as ſche was not gylty of that Synne, that he wold helpe hire, and make it to be knowen to alle men, of his mercyfulle grace. And whan ſche hadde thus ſeyd, ſche entred in to the Fuyer; and anon was the Fuyr quenched and oute: and the Brondes, that weren brennynge, becomen rede Roſeres; and the Brondes, that weren not kyndled, becomen white Roſeres, fulle of Roſes. And theiſe weren the firſt Roſeres and Roſes, bothe white and rede, that evere ony Man ſaughe. And thus was this Mayden ſaved be the Grace of God. And therfore is that Feld clept the Feld of God floryſſcht: for it was fulle of Roſes. Alſo beſyde the Queer of the Chirche, at the right ſyde, as men comen dounward 16 Greces, is the place where oure Lord was born, that is fulle well dyghte of Marble, and fulle richely peynted with Gold, Sylver, Azure and other Coloures. And 3 Paas beſyde, is the Crybbe of the Ox and the Aſſe. And beſyde that, is the place where the Sterre felle, that ladde the 3 Kynges, *Jaſpar*, *Melchior* and *Balthazar*: but Men

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of *Grece* clepen hem thus, *Galgalathe*, *Malgalathe* and *Saraphie*: and the *Jewes* clepen in this manere, in *Ebrew*, *Appelius*, *Amerrius* and *Damaſus*. Theiſe 3 Kynges offreden to oure Lord, Gold, Enſence and Myrre: and thei metten to gedre, thorghe Myracle of God: for thei metten to gedre in a Cytee in *Ynde*, that Men clepen *Caſſak*, that is 53 Journeyes fro *Betheleem*: and thei weren at *Betheleem* the 13 Day. And that was the 4 Day, aftre that thei hadden ſeyn the Sterre, whan thei metten in that Cytee: and thus thei weren in 9 Dayes, fro that Cytee at *Betheleem*; and that was gret Myracle. Alſo undre the Cloyſtre of the Chirche, be 18 Degrees, at the righte ſyde, is the Charnelle of the Innocentes, where here Bones lyzn. And before the place where oure Lord was born, is the Tombe of Seynt *Jerome*, that was a Preeſt and a Cardynalle, that tranſlatede the *Bible* and the *Pſaultere* from *Ebrew* in to *Latyn*: and witheoute the Mynſtre, is the Chayere that he ſatt in, whan he tranſlated it. And faſte beſyde that Chirche, a 60 Fedme, is a Chirche of Seynt *Nicholas*, where oure Lady reſted hire, aftre ſche was lyghted of oure Lord. And for as meche as ſche had to meche Mylk in hire Pappes, that greved hire, ſche mylked hem on the rede

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Stones of Marble; ſo that the traces may zit be ſene in the Stones alle whyte. And zee ſchulle undreſtonde, that alle that duellen in *Betheleem* ben Criſtene Men. And there ben fayre Vynes aboute the Cytee, and gret plentee of Wyn, [b] that the Criſtene Men han don let make. But the *Sarazines* ne tylen not no Vynes, ne thei drynken no Wyn. For here Bokes of here Lawe, that *Makomete* betoke hem, whiche thei clepen here *Alkaron*, and ſume clepen it *Meſaphe*; and in another Langage it is cleped *Harme*; and the ſame Boke forbedethe hem to drinke Wyn. For in that Boke, *Machomete* curſed alle tho, that drynken Wyn, and alle hem that ſellen it. For ſum men ſeye, that he ſloughe ones an Heremyte in his Dronkeneſſe, that he loved ful wel: and therefore he curſed Wyn, and hem that drynken it. But his Curs be turned in to his owne Hed; as Holy Wrytt ſeythe; *Et in verticem ipſius, iniquitas ejus deſcendet:* that is for to ſeye, *His Wykkedneſſe ſchalle turne and falle in his owne Heed.* And alſo the *Sarazines* [b] bryngen forthe no Pigges, nor thei eten no Swynes Fleſſche: for thei ſeye, it is brother to Man, and it was forboden be the olde Lawe: and thei holden hem alle

[b] *Operatiane Criſtianorũ*, L. [c] *Nutriunt*, L.

accurſed,

accurſed, that eten there of. Alſo in the Lond of *Paleſtyne* and in the Lond of *Egypt*, thei eten but lytille or non of Fleſſche of Veel or of Beef; but he be ſo old, that he may no more travayle for elde; for it is forbode: and for becauſe thei have but fewe of hem, therfore thei noriſſchen hem, for to ere here Londes. In this Cytee of *Betheleem*, was *David* the Kyng born: and he hadde 60 Wyfes; and the firſte Wyf hihte *Michol*: and alſo he hadde 300 Lẽmannes.

And fro *Betheleem* unto *Jeruſalem*, nys but 2 Myle. And in the Weye to *Jeruſalem*, half a Myle fro *Betheleem*, is a Chirche, where the Aungel ſeyde to the Scheppardes, of the Birthe of *Criſt*. And in that Weye is the Tombe of *Rachelle*, that was *Joſephes* Modre, the Patriarke: and ſche dyede anon, aftre that ſche was delyvered of hire Sone *Beniamyn*; and there ſche was buryed of *Jacob* hire Husbonde: and he leet ſetten 12 grete Stones on here, in tokene that ſche had born [d] 12 Children. In the ſame Weye, half Myle fro *Jeruſalem*, appered the Sterre to the 3 Kynges. In that Weye alſo ben manye

[d] *Rachel* had but two Children, *Joſeph* and *Benjamin*: but by them, ſhe had 12 Grand-children. *Gen.* xlvi. 20, 21, 22.

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Chirches of Criſtene Men, be the whiche Men gon towardes the Cytee of *Jeruſalem*.

Cap. VII.

Of the Pilgrimages in Jeruſalem, *and of the Holy Places thereaboute.*

AFTER for to ſpeke of *Jeruſalem*, the Holy Cytee, zee ſchulle undirſtonde, that it ſtont fulle faire betwene Hilles: and there ben no Ryveres ne Welles; but Watre comethe be Condyte frō *Ebron*. And zee ſchulle undirſtonde, that *Jeruſalem* of olde tyme, unto the tyme of *Melchiſedeche*, was cleped *Jebus*; and aftre it was clept *Salem*, unto the tyme of Kyng *David*, that putte theiſe 2 Names to gidere, and cleped it *Jebuſalem*; and aftre that, Kyng *Salomon* cleped it *Jeroſolomye*: and aftre that, Men cleped it *Jeruſalem*; and ſo it is cleped zit. And aboute *Jeruſalem*, is the Kyngdom of *Surrye*: and there beſyde is the Lond of *Paleſtyne*: and beſyde it, is *Aſcolone*: and beſyde that, is the Lond of *Maritaine*. But *Jeruſalem* is in the Lond of *Judee*; and it is clept *Jude*, for

for that *Judas Machabeus* was Kyng of that Contree; and it [e] marchethe Eſtward to the Kyngdom of *Arabye*; on the ſouthe ſyde, to the Lond of *Egipt*; and on the Weſt ſyde, to the grete See; on the Northe ſyde, toward the Kyngdom of *Surrye*, and to the See of *Cypre*. In *Jeruſalem* was wont to be a Patriark, and Erchebyſhoppes and Biſhoppes abouten in the Contree. Abouten *Jeruſalem* ben theiſe Cytees: *Ebron*, at 7 Myle; *Jerico*, at 6 Myle; *Berſabee*, at 8 Myle; *Aſcalon*, at 17 Myle; *Jaff*, at 16 Myle; *Ramatha*, at 3 Myle; and *Betheleem*, at 2 Myle. And a 2 Myle from *Betheleem*, toward the Sowthe, is the Chirche of Seynt [f] *Karitot*, that was Abbot there; for whom thei maden meche Doel amonges the Monkes, whan he ſcholde dye; and zit thei ben in moornynge, in the wiſe that thei maden here Lamentacioun for him the firſte tyme: and it is fulle gret pytee to beholde.

This Contree and Lond of *Jeruſalem* hathe ben in many dyverſe Naciounes Hondes: and often therfore hathe the Contree ſuffred meche Tribulacioun, for the Synne of the Poeple, that duellen there. For that Contree hathe

[e] *Confinis eſt.*

[f] *Karotati*, L. 1, 2. *Mercaritot*, E. 1, 2, 3. *Markertot*; E. 4.

ben in the Hondes of alle Nacyouns: that is to seyne, of *Jewes*, of *Chananees*, *Assiryenes*, *Perses*, *Medoynes*, *Macedoynes*, of *Grekes*, *Romaynes*, of *Cristene Men*, of *Sarazines*, *Barbaryenes*, *Turkes*, *Tartaryenes*, and of manye othere dyverse Nacyouns. For God wole not, that it be longe in the Hondes of Traytoures ne of Synneres, be thei Cristene or othere. And now have the Hethene Men holden that Lond in here Hondes 40 Zeere and more: but thei schull not holde it longe, zif God wole.

And zee schulle undirstond, that whan Men comen to *Jerusalem*, here first Pilgrymage is to the Chirche of the Holy Sepulcre, where oure Lord was buryed, that is with oute the Cytee, on the Northe syde: but it is now enclosed in, with the Toun Walle. And there is a fulle fayr Chirche, alle rownd, and open above, [s] and covered with Leed. And on the West syde is a fair Tour and an highe, for Belles, strongly made. And in the myddes of the Chirche, is a Tabernacle, as it were a lytylle Hows, made with a low litylle Dore: and that Tabernacle is made in manere of half a Compas, righte curiously and richely made, of Gold and Azure and othere riche Coloures,

[s] *Que in circuitu operitur Plumbo.* L.

fulle

fulle nobelyche made. And in the righte syde of that Tabernacle, is the Sepulcre of oure Lord. And the Tabernacle is 8 fote long, and 5 fote wyde, and 11 fote in heighte. And it is not longe sithen the Sepulcre was alle open, that Men myghte kisse it and touche it. But for Pilgrymes, that comen thidre, peyned hem to breke the Ston in peces or in poudre, therfore the Soudan hathe do make a Walle aboute the Sepulcre, that no man may towche it. But in the left syde of the Walle of the Tabernacle, is well the heighte of a man, a gret Ston to the quantytee of a mannes Hed, that was of the Holy Sepulcre: and that Ston kissen the Pilgrymes, that comen thidre. In that Tabernacle ben no Wyndowes: but it is alle made lighte with Lampes, that hangen before the Sepulcre. And there is a Lampe, that hongethe before the Sepulcre, that brennethe lighte: and on the *Gode Fryday*, it gothe out be him self; and lyghtith azen be him self at that Oure, that oure Lord roos fro Dethe to lyve. Also within the Chirche, at the righte syde, besyde the Queer of the Chirche, is the Mount of *Calvarye*, where oure Lord was don on the Cros: and it is a Roche of white Colour, and a lytille medled with red: And the Cros was set in a Morteys,

in

in the ſame Roche: and on that Roche dropped the Woundes of our Lord, whan he was payned on the Croſſe; and that is cleped *Golgatha*. And men gon up to that *Golgatha*, be Degrees: and in the place of that Morteys, was *Adames* Hed founden, aftre *Noes* flode; in tokene that the Synnes of *Adam* [h] ſcholde ben boughte in that ſame place. And upon that Roche made *Abraham* Sacrifice to oure Lord. And there is an Awtere: and before that Awtere, lyzn *Godefray de Boleyne* and *Bawdewyn* and othere Criſtene Kynges of *Jeruſalem*. And there nyghe, where oure Lord was crucyfied, is this writen in *Grew*: Ὁ Θεὸς Βασιλεὺς ἡμῶν πρὸ αἰώνων εἰργάσατο σωτηρίαν ἐν μέσῳ τῆς γῆς: that is to ſeyne, in Latyn; *Deus Rex noſter ante Secula operatus eſt Salutem, in medio Terræ*: that is to ſeye; God oure Kyng, before the Worldes, hathe wroughte Hele in myddis of the Erthe. And alſo on that Roche, where the Cros was ſett, is writen with in the Roche theiſe Wordes; Ὃ εἴδεις, ἐστὶ βάσις τῆς πίστεως ὅλης τοῦ κόσμου τούτου· that is to ſeyne, in Latyn; *Quod vides, eſt fundamentũ totius Fidei hujus Mundi*: that is to ſeye; That thou ſeeſt, is ground of alle the Feythe of this World. And zee ſchulle

[h] *Redimenda eſſent.* L.

undir-

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undirſtonde, that whan oure Lord was don upon the Cros, he was 33 zere and 3 Monethes of elde. And the Prophecye of [i] *David* ſeythe thus; *Quadraginta annis* [k] *proximus fui generationi huic:* that is to ſeye; *Fourty zeer was I neighebore to this Kynrede.* And thus ſcholde it ſeme, that the Prophecyes ne were not trewe: but thei ben bothe trewe: for in old tyme, men maden a Zeer of 10 Monethes; of the whiche, Marche was the firſte, and *Decembre* was the laſte. But *Gayus*, that was Emperour of *Rome*, putten theiſe 2 Monethes there to, *Janyver* and *Feverer*; and ordeyned the Zeer of 12 Monethes; that is to ſeye, 365 Dayes, with oute Lepe Zeer, aftre the propre cours of the Sonne. And therfore, aftre cowntynge of 10 Monethes of the Zeer, he dyede in the 40 Zeer; as the Prophete ſeyde: and aftre the Zeer of 12 Monethes, he was of age 33 Zeer and 3 Monethes. Alſo with in the Mount of *Calvarie*, on the right ſide, is an Awtere, where the Piler lyzthe, that oure Lord *Jeſu* was bounden to, whan he was ſcourged. And there beſyde, ben 4 Pileres of Ston, that alle weys droppen Watre: and ſum men ſeyn, that thei wepen for our Lordes Dethe. And nyghe that Awtier,

[i] Pſalm xcv. 10. [k] The vulgar Latin has it, *offenſus fui.*

is

is a place undre Erthe, 42 Degrees of depneſſe, where the Holy Croys was founden, be the Wytt of Seynte *Elyne*, undir a Roche, where the *Jewes* had hidde it. And that was the verray Croys aſſayed: for thei founden 3 Croſſes; on of oure Lord, and 2 of the 2 Theves: and Seynte *Elyne* preved hem on a ded Body, that aros from Dethe to lyve, whan that it was leyd on it, that oure Lord dyed on. And there by in the Walle, is the place where the 4 Nayles of oure Lord weren hidd: for he had 2 in his Hondes, and 2 in his Feet: and of on of theiſe, the Emperour of *Coſtantynoble* made a Brydille to his Hors, to bere him in Bataylle; and thorghe vertue there of, he overcam his Enemyes, and wan alle the Lond of *Aſye* the leſſe; that is to ſeye, *Turkye*, *Ermonye* the laſſe and the more; and from *Surrye* to *Jeruſalem*, from *Arabye* to *Perſie*, from *Meſopotayme* to the Kyngdom of *Halappee*, from *Egypt* the highe and the lowe, and all the othere Kyngdomes, unto the Depe of *Ethiope*, and into *Ynde* the leſſe, that then was Criſtene. And there were in that tyme many gode Holy Men and Holy Heremytes; of whom the Book of Fadres Lyfes ſpekethe: and thei ben now in *Paynemes* and *Sarazines* Honds. But whan God alle

alle myghty wole, righte als the Londes weren loſt thorghe Synne of Criſtene Men, ſo ſchulle thei ben wonnen azen be Criſten Men, thorghe help of God. And in myddes of that Chirche, is a Compas, in the whiche *Joſeph* of *Aramathie* leyde the Body of oure Lord, whan he had taken him down of the Croys: and there he waſſched the Woundes of oure Lord: and that Compas, ſeye men, is the myddes of the World. And in the Chirche of the Sepulchre, on the Northe ſyde, is the place where oure Lord was put in Preſoun; (for he was in Preſoun in many places) and there is a partye of the Cheyne, that he was bounden with: and there he appered firſt to *Marie Magdaleyne*, whan he was ryſen; and ſche wende, that he had ben a Gardener. In the Chirche of Seynt Sepulchre, was wont to ben Chanouns of the ordre of ſeynt *Auguſtyn*, and hadden a Priour: but the Patriark was here Sovereygne. And withe oute the Dores of the Chirche, on the right ſyde, as men gon upward 18 Greces, ſeyde oure Lord to his Moder; *Mulier, ecce filius tuus:* that is to ſeye; *Wōman, lo thi Sone.* And aftre that, he ſeyde to *John* his Diſciple; *Ecce mater tua:* that is to ſeyne; *Lo, behold thi Modir:* And theiſe wordes he ſeyde on the Cros.

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And on theiſe Greces wente oure Lord, whan he bare the Croſſe on his Schuldir. And undir this Grees is a Chapelle; and in that Chapelle ſyngen Preſtes, *Yndyenes*; that is to ſeye, Preſtes of *Ynde*; noght aftir oure Lawe, but aftir here: and alle wey thei maken here Sacrement of the Awtier, ſeyenge, *Pater noſter*, and othere Preyeres there with: with the which Preyeres, thei ſeye the Wordes, that the Sacrement is made of. For thei ne knowe not the Addiciouns, that many Popes han made: but thei ſynge with gode Devocioun. And there nere, is the place, where that oure Lord reſted him, whan he was wery, for berynge of the Cros. And zee ſchulle undirſtonde, that before the Chirche of the Sepulcre, is the Cytee more feble than in ony othere partie, for the grete playn, that is betwene the Chirche and the Citee. And toward the Eſt ſyde, with oute the Walles of the Cytee, is the Vale of *Joſaphathe*, that touchethe to the Walles, as thoughe it were a large Dyche. And anen that Vale of *Joſaphathe*, out of the Cytee, is the Chirche of ſeynt *Stevene*, where he was ſtoned to Dethe. And there beſide, is the gildene Zate, that may not ben opened; be the whiche Zate, oure Lord entrede on *Palmeſonday*, upon an Aſſe; and the

Zate

Zate opened azenſt him, whan he wolde go unto the Temple: And zit apperen the Steppes of the Aſſes feet, in 3 places of the Degrees, that ben of fulle harde Ston. And before the Chirche of ſeynt Sepulcre, toward the Southe, a 200 Paas, is the gret Hoſpitalle of Seynt *John*: of the whiche the Hoſpitleres hadde here foundacioun. And with inne the Palays of the Seke Men of that Hoſpitalle, ben 124 Pileres of Ston: and in the Walles of the Hows, with oute the nombre aboveſeyd, there ben 54 Pileres, that beren up the Hows. And fro that Hoſpitalle, to go toward the Eſt, is a fulle fayr Chirche, that is clept *Noſtre Dame la Graund*. And than is there another Chirche right nyghe, that is clept *Noſtre Dame de Latyne*. And there weren *Marie Cleophee* and *Marie Magdaleyne*, and teren here Heer, whan oure Lord was peyned in the Cros.

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Cap. VIII.

Of the Temple of oure Lord. Of the Crueltee of Kyng Heroud. *Of the Mount* Syon. *Of* probatica Piſcina. *And of* Natatorium Siloe.

AND fro the Chirche of the Sepulcre, toward the Eſt, at 160 Paas, is *Templum Domini*. It is right a feir Hows, and it is alle round, and highe, and covered with Leed, and it is well paved with white Marble: but the *Sarazine* wole not ſuffre no Criſtene man ne *Jewes* to come there in; for thei ſeyn, that none ſo foule ſynfulle men ſcholde not come in ſo holy place: but I cam in there, and in othere places, where I wolde; for I hadde Lettres of the Soudan, with his grete Seel; and comounly other Men han but his Signett. In the whiche Lettres he cõmanded, of his ſpecyalle grace, to alle his Subgettes, to lete me ſeen alle the places, and to enforme me pleynly alle the Myſteries of every place, and to condyte me fro Cytee to Cytee, zif it were nede, and buxomly to reſceyve

ſceyve me and my Companye, and for to obeye to alle my requeſtes reſonable, zif thei weren not gretly azen the Royalle power and dignytee of the Soudan or of his Lawe. And to othere, that asken him grace, ſuche as han ſerved him, he ne zevethe not but his Signet; the whiche thei make to be born before hem, hangynge on a Spere: and the folk of the Contree don gret worſchipe and reverence to his Signett or his Seel, and knelen there to, as lowly as wee don to *Corpus Domini*. And zit men don ſulle grettere reverence to his Lettres. For the Admyralle and alle othere Lordes, that thei ben ſchewed to, before or thei reſceyve hem, thei knelen doun, and than thei take hem, and putten hem on here Hedes, and aftre thei kiſſen hem, and than thei reden hem, knelynge with gret reverence, and than thei offren hem to do alle, that the berere askethe. And in this *Templum Domini*, weren ſomtyme Chanouns Reguleres: and thei hadden an Abbot, to whom thei weren obedient. And in this Temple was *Charlemayn*, whan that the Aungelle broughte him the Prepuce of oure Lord *Jeſu Criſt*, of his Circumciſioun: and aftre Kyng *Charles* leet bryngen it to *Parys*, in to his Chapelle: and aftre that, he leet brynge it to *Peyteres*, and aftre that to

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Chartres. And zee ſchulle undirſtonde, that this is not the Temple, that *Salomon* made: for that Temple dured not, but 1102 Zeer. For *Tytus*, *Veſpaſianes* Sone, Emperour of *Rome*, had leyd ſege aboute *Jeruſalem*, for to diſcomfyte the *Jewes*: for thei putten oure Lord to Dethe, with outen Leve of the Emperour. And whan he hadde wonnen the Cytee, he brente the Temple and beet it down, and alle the Cytee, and toke the *Jewes*, and dide hem to Dethe, 1100000: and the othere he putte in Preſoun, and ſolde hem to Servage, 30 for o Peny: for thei ſeyde, thei boughte *Jeſu* for 30 Penyes: and he made of hem bettre cheep, whan he zaf 30 for o Peny. And aftre that tyme, *Julianus Apoſtate*, that was Emperour, zaf leve to the *Jewes* to make the Temple of *Jeruſalem*: for he hated Criſtene Men; and zit he was criſtned, but he forſoke his Law, and becam a Renegate. And whan the *Jewes* hadden made the Temple, com an Erthe quakeng, and caſt it doun (as God wolde) and deſtroyed alle that thei had made. And aftre that, *Adryan*, that was Emperour of *Rome*, and of the Lynage of *Troye*, made *Jeruſalem* azen, and the Temple, in the ſame manere, as *Salomon* made it. And he wolde not ſuffre no *Jewes* to dwelle there

there, but only Criſtene men. For alle thoughe it were ſo, that hee was not criſtned, zet he lovede Criſtene men, more than ony other Nacioun, ſaf his owne. This Emperour leet encloſe the Chirche of ſeynt Sepulcre, and walle it, within the Cytee, that before was with oute the Cytee, long tyme beforn. And he wolde have chaunged the Name of *Jeruſalem*, and have cleped it *Elya:* but that Name laſted not longe. Alſo zee ſchulle undirſtonde, that the *Sarazines* don moche reverence to that Temple; and thei ſeyn, that that place is right holy. And whan thei gon in, thei gon barefote, and knelen many tymes. And whanne my Felowes and I ſeyghe that, whan we comen in, wee diden of oure Schoon, and camen in barefote, and thoughten that we ſcholden don as moche Worſchipe and Reverence there to, as ony of the mysbeleevynge men ſcholde, and as gret compunctioun in Herte to have. This Temple is 64 Cubytes of wydeneſſe, and als manye in lengthe; and of heighte it is 120 Cubites: and it is with inne, alle aboute, made with Pyleres of Marble: and in the myddel place of the Temple, ben manye highe Stages, of 14 Degrees of heighte, made with gode Pyleres alle aboute; and this Place the *Jewes* callen *Sancta Sanctorum*

rum; that is to seye, *holy of halewes*. And in that place comethe no Man, saf only here Prelate, that makethe here Sacrifise. And the folk stonden alle aboute, in diverse Stages, aftre thei ben of Dignytee or of Worschipe; so that thei alle may see the Sacrifice. And in that Temple ben 4 Entrees; and the Zates ben of Cypresse, wel made and curiously dight. And with in the Est Zate, oure Lorde seyde, *here is Jerusalem*. And in the Northsyde of that Temple, with in the Zate, there is a Welle; but it rennethe noght; of the whiche Holy Writt spekethe, and seythe, *Vidi Aquam egredientem de Templo*: that is to seyne; *I saughe Watre come out of the Temple*. And on that other syde of the Temple, there is a Roche, that men clepen *Moriache*: but aftre it was clept *Bethel*; where the Arke of God, with Relykes of *Jewes*, weren wont to ben put. That Arke or Hucche, with the Relikes, *Tytus* ledde with hym to *Rome*, whan he had scomfyted alle the *Jewes*. In that Arke weren the 10 Cõmandementes, and of *Arones* Zerde, and of *Moyses* Zerde, with the whiche he made the Rede See departen, as it had ben a Walle, on the righte syde and on the left syde, whils that the Peple of *Israel* passeden the See drye foot: And with that Zerde, he smoot

ſmoot the Roche; and the Watre cam out of it: And with that Zerde, he dide manye Wondres. And there in was a Veſſel of Gold, fulle of Manna, and Clothinges and Ournements and the Tabernacle of *Aarō*, and a Tabernacle ſquare of Gold, with 12 precyous Stones, and a Boyſt of Jaſper grene, with 4 Figures, and 8 Names of oure Lord, and 7 Candelſtykes of Gold, and 12 Pottes of Gold, and 4 Cenſeres of Gold, and an Awtier of Gold, and 4 Lyouns of Gold, upon the whiche thei bare Cherubyn of Gold, 12 Spannes long, and the Cercle of Swannes of Hevene, with a Tabernacle of Gold, and a Table of Sylver, and 2 Trompes of Silver, and 7 Barly Loves, and alle the othere Relikes, that weren before the Birthe of oure Lord *Jeſu Criſt*. And upon that Roche, was *Jacob* ſlepynge, whan he ſaughe the Aungeles gon up and doun, by a Laddre, and he ſeyd, *Vere Locus iſte ſanctus eſt, & ego ignorabam:* That is to ſeyne; *Forſothe this place is holy, and I wiſte it nought.* And there an Aungel helde *Jacob* ſtille, and turned his Name, and cleped him *Iſrael*. And in that ſame place, *David* ſaughe the Aungelle, that ſmot the folk with a Swerd, and put it up blody in the Schethe. And in that ſame Roche, was ſeynt *Symeon*, whan he

reſceyved oure Lord in to the Temple. And in this Roche he ſette him, whan the *Jewes* wolde a ſtoned him; and a Sterre cam doun, and zaf him light. And upon that Roche, prechede oure Lord often tyme to the Peple; and out of that ſeyd Temple, oure Lord drof the Byggeres and the Selleres. And upon that Roche, oure Lord ſette him, whan the *Jewes* wolde have ſtoned him; and the Roche cleef in two, and in that clevynge was oure Lord hidd: and there cam doun a Sterre, and zaf Lighte and ſerved him with claretee: and upon that Roche, ſatt oure Lady, and lerned hire Sawtere: and there our Lord forzaf the Wõman hire Sinnes, that was founden in Avowtrie: and there was oure Lord circumcyded; and there the Aungelle ſchewede tydynges to *Zacharie*, of the Birthe of Seynt *Baptyſt* his Sone, and there offred firſt *Melchiſedeche*, Bred and Wyn to oure Lord, in tokene of the Sacrement, that was to comene; and there felle *David* preyeng to oure Lord, and to the Aungelle, that ſmot the peple, that he wolde have mercy on him and on the peple; and oure Lord herde his Preyere; and therefore wolde he make the Temple in that place; but oure Lord forbade him, be an Aungelle, for he had don Treſoun, whan he leet

ſle

ſle *Urie* the worthi Knyght, for to have *Berſabee* his Wyf: and therfore alle the purveyance, that he hadde ordeyned to make the Temple with, he toke it *Salomon* his Sone; and he made it. And he preyed oure Lord, that alle tho that preyeden to him, in that place, with gode Herte, that he wolde heren here Preyere and graunten it hem, zif thei asked it rightefullyche: and oure Lord graunted it him: and therfore *Salomon* cleped that Temple, the Temple of Conſeille and of Help of God. And with oute the Zate of that Temple, is an Awtiere, where *Jewes* werein wont to offren Dowves and Turtles. And betwene the Temple and that Awtiere, was *Zacharie* ſlayn. And upon the Pynacle of that Temple, was oure Lord brought, for to ben tempted of the Enemye, the Feend. And on the heighte of that Pynacle, the *Jewes* ſetten Seynt *Jame*, and caſted him down to the Erthe, that firſt was Biſſchopp of *Jeruſalē*. And at the entree of that Temple, toward the Weſt, is the Zate, that is clept [1] *Porta ſpecioſa*. And nyghe beſyde that Temple, upon the right ſyde, is a Chirche covered with Leed, that is clept *Salomones* Scole. And fro that Temple, towardes the Southe, right nyghe,

[1] *Beautiful Gate*, Acts iii. 2.

is

is the Temple of *Salomon*, that is righte fair and wel polliſſcht. And in that Temple, duellen the Knyghtes of the Temple, that weren wont to be clept *Templeres:* and that was the foundacioun of here Ordre: ſo that there, duelleden Knyghtes; and in *Templo Domini*, Chanouns Reguleres. Fro that Temple toward the Eſt, a 120 Paas, in the Cornere of the Cytee, is the Bathe of oure Lord: and in that Bathe was wont to come Watre fro *Paradys*, and zit it droppethe. And there beſyde, is our Ladyes Bed. And faſte by, is the Temple of Seynt *Symeon:* and with oute the Cloyſter of the Temple, toward the Northe, is a fulle faire Chirche of Seynte *Anne*, oure Ladyes Modre: and there was oure Lady conceyved. And before that Chirche, is a gret Tree, that began to growe the ſame nyght. And undre that Chirche, in goenge doun be 22 Degrees, lythe *Joachym*, oure Ladyes fader, in a faire Tombe of Ston: and there beſyde, lay ſomtyme ſeynt *Anne* his Wif; but ſeynt *Helyne* leet trauſlate hire to *Coſtantynople*. And in that Chirche is a Welle, in manere of a Ciſterne, that is clept, *Probatica Piſcina*, that hathe 5 Entreez. Into that Welle, Aungeles were wont to come from Hevene, and bathen hem with inne: and what Man that

that firſt bathed him, aftre the mevynge of the Watre, was made hool, of what maner Sykenes that he hadde: and there oure Lord heled a Man of the Palaſye, that lay 38 Zeer: and oure Lord ſeyde to him, *Tolle Grabatum tuum & ambula*: that is to ſeye; *Take thi Bed, and go.* And there beſyde, was *Pylates* Hows. And faſte by, is Kyng *Heroudes* Hows, that leet ſle the Innocentes. This *Heroude* was over moche curſed and cruelle: for firſt he leet ſle his Wif, that he lovede righte welle; and for the paſſynge Love, that he hadde to hire, whan he ſaughe hire ded, he felle in a rage, and oute of his Wytt, a gret while; and ſithen he cam azen to his Wytt: and aftre he leet ſle his two Sones, that he hadde of that Wyf: and aftre that, he leet ſle another of his Wyfes, and a Sone, that he hadde with hire: and aftre that, he leet ſle his owne Modre: and he wolde have ſlayn his Brother alſo, but he dyede ſodeynly. And aftre he fell into Sekneſſe, and whan he felte, that he ſcholde dye, he ſente aftre his Suſtre, and aftre alle the Lordes of his Lond; and whan thei were comen, he leet cõmande hem to Priſoun, and than he ſeyde to his Suſtre, he wiſte wel, that men of the Contree wolde make no Sowe for his Dethe; and therfore he made his Suſtre

ſwere,

ſwere, that ſche ſcholde lete ſmyte of alle the Heds of the Lordes, whan he were ded; and than ſcholde alle the Lond make Sorwe for his Dethe, and elle nought: and thus he made his Teſtement. But his Suſtre fulfilled not his Wille: for als ſone as he was ded, ſche delyvered alle the Lordes out of Preſoun, and lete hem gon, eche Lord to his owne; and tolde hem alle the purpos of hire Brothers Ordynance: and ſo was this curſed Kyng never made Sorwe for, as he ſuppoſed for to have ben. And zee ſchulle undirſtonde, that in that tyme, there weren 3 *Heroudes*, of gret Name and Loos for here crueltee. This *Heroude*, of whiche I have ſpoken offe, was *Heroude Aſcalonite:* and he that leet beheden ſeynt *John* the Baptiſt, was *Heroude Antypa:* and he that leet ſmyte of ſeynt *James* hed, was *Heroude Agrippa*; and he putte ſeynt *Peter* in Preſoun.

Alſo furthermore, in the Cytee, is the Chirche of Seynt *Savyour:* And there is the left Arm of *John Criſoſtom*, and the more partye of the Hed of ſeynt *Stevene*. And on that other ſyde of the Strete, toward the Southe, as Men gon to Mount *Syon*, is a Chirche of ſeynt *James*, where he was beheded. And fro that Chirche, a 120 Paas, is

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is the Mount *Syon:* and there is a faire Chirche of oure Lady, where ſche dwelled; and there ſche dyed. And there was wont to ben an Abbot of Chanouns Reguleres. And fro thens, was ſche born of the Apoſtles, unto the Vale of *Joſaphathe.* And there is the Ston, that the Aungelle broughte to oure Lady, fro the Mount of *Synay*; and it is of that colour, that the Roche is of ſeynt *Kateryne.* And there beſyde, is the Zate, where thorghe oure Ladye wente, whan ſche was with Childe, whan ſche wente to *Betheleem.* Alſo at the entree of the Mount *Syon*, is a Chapelle; and in that Chapelle is the Ston gret and large, with the whiche the Sepulcre was covered with, whan *Joſephe* of *Aramathie* had put oure Lord thereinne: the whiche Ston the 3 *Maries* ſawen turnen upward, whan thei comen to the Sepulcre, the Day of his Reſurrexioun; and there founden an Aungelle, that tolde hem of oure Lordes upryſynge from Dethe to Lyve. And there alſo is a Ston, in a Walle, beſyde the Zate, of the Pyleer, that oure Lord was ſcourged ate: And there was *Annes* Hows, that was Biſhop of the *Jewes*, in that tyme. And there was oure Lord examyned in the nyght, and ſcourged and ſmyten and vylently entreted. And in that ſame

place,

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place, seynt *Peter* forsoke oure Lord thries; or the Cok creew. And there is a party of the Table, that he made his Souper onne, whan he made his Maundee, with his Discyples; whan he zaf hem his Flesche and his Blode, in forme of Bred and Wyn. And undre that Chapelle, 32 Degrees, is the place, where oure Lord wosschе his Disciples Feet: and zit is the Vessellе, where the Watre was. And there besyde that same Vessellе, was seynt *Stevene* buryed. And there is the Awtier, where oure Lady herde the Aungeles synge Messe. And there appered firste oure Lord to his Disciples, aftre his Resurrexioun, the Zates enclosed, and seyde to hem; *Pax vobis*: that is to seye; *Pees to Zou*. And on that Mount, appered *Crist* to seynt *Thomas* the Apostle, and bad him assaye his Woundes; and there beleeved he firste, and seyde, *Dominus meus & Deus meus*: that is to seye; *my Lord and my God*. In the same Chirche, besyde the Awteer, weren alle the Apostеles on *Wytsonday*, whan the Holy Gost descended on hem, in lyknesse of Fuyr. And there made oure Lord his Pask, with his Disciples. And there slepte seynt *John* the Evaungelist, upon the Breeste of oure Lord *Jesu Crist*, and saughe slepynge many hevenly prevytees.

Mount *Syon* is with inne the Cytee; and it is a lytille hiere than the other ſyde of the Cytee: and the Cytee is ſtrongere on that ſyde, than on that other ſyde. For at the foot of the Mount *Syon*, is a faire Caſtelle and a ſtrong, that the Soudan loet make. In the Mount *Syon*, weren buryed Kyng *David* and Kyng *Salomon*, and many othere Kynges, *Jewes* of *Jeruſalem*. And there is the place, where the *Jewes* wolden han caſt up the body of oure Lady, whan the Apoſtles beren the Body to ben buryed, in the Vale of *Joſaphathe*. And there is the Place, where Seynt *Petir* wepte fulle tenderly, aftre that he hadde forſaken oure Lord. And a Stones caſt fro that Chapelle, is another Chapelle, where oure Lord was jugged: for that tyme, was there *Cayphaſes* Hows. From that Chapelle, to go toward the Eſt, at 140 Paas, is a depe Cave undre the Roche, that is clept the Galylee of oure Lord; where ſeynt *Petre* hidde him, whanne he hadforſaken oure Lord. *Item*, betwene the Mount *Syon* and the Temple of *Salomon*, is the place, where oure Lord reyſed the Mayden, in hire Fadres Hows. Undre the Mount *Syon*, toward the Vale of *Joſaphathe*, is a Welle, that is clept *Natatorium Siloe*; and there was oure Lord waſshen, aftre

aftre his Bapteme: And there made oure Lord the blynde Man to ſee. And there was y buryed *Yſaye* the Prophete. Alſo ſtreghte from *Natatorie Siloe*, is an Ymage of Ston, and of olde auncyen Werk, that *Abſalon* leet make: and becauſe there of, men clepen it the Hond of *Abſalon*. And faſte by, is zit the Tree of Eldre, that *Judas* henge him ſelf upon, for deſpeyr that he hadde, whan he ſolde and betrayed oure Lord. And there beſyde, was the Synagoge, where the Bysſhoppes of *Jewes* and the *Pharyſes* camen to gidere, and helden here Conſeille. And there caſte *Judas* the 30 Pens before hem, and ſeyde, that he hadde ſynned, betrayenge oure Lord. And there nyghe, was the Hows of the Apoſtles, *Philippe* and *Jacob Alphei*. And on that other ſyde of Mount *Syon*, toward the Southe, bezonde the Vale, a Stones caſt, is *Acheldamache*; that is to ſeye, *the Feld of Blood*; that was bought for the 30 Pens, that oure Lord was ſold fore. And in that Feld ben many Tombes of Criſtene Men: for there ben manye Pilgrymes graven. And there ben many Oratories, Chapelles and Heremytages, where Heremytes weren wont to duelle. And toward the Eſt, an 100 Pas, is the Charnelle of the Hoſpitalle of ſeynt *John*, where men

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men weren wont to putte the Bones of dede men.

Alſo fro *Jeruſalem*, toward the Weſt, is a fair Chirche, where the Tree of the Cros grew. And 2 Myle fro thens, is a faire Chirche; where oure Lady mette with *Elizabethe*, whan thei weren bothe with Childe; and ſeynt *John* ſtered in his Modres Wombe, and made reverence to his Creatour, that he ſaughe not. And undre the Awtier of that Chirche, is the place where ſeynt *John* was born. And fro that Chirche, is a Myle to the Caſtelle of *Emaux*: and there alſo oure Lord ſchewed him to 2 of his Diſciples, aftre his Reſurrexioun. Alſo on that other ſyde, 200 *Pas* fro *Jeruſalem*, is a Chirche, where was wont to be the Cave of the Lioun: and undre that Chirche, at 30 Degrees of Depneſſe, weren entered 12000 Martires, in the tyme of Kyng [m] *Coſdroe*, that the Lyoun [n] mette with alle in a nyghte, be the wille of God. Alſo fro *Jeruſalem* 2 Myle, is the Mount *Joye*, a fulle fair place and a delicyous: and there lythe *Samuel* the Prophete in a fair Tombe: and men clepen it Mount *Joye*; for it zevethe joye to Pilgrymes hertes, be cauſe that there men ſeen firſt *Jeruſalem*. Alſo betwene *Jeruſalem* and

[m] *Eſdre*, F. [n] *Collegit*, L. *Enſemble*, F.

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the Mount of *Olyvete*, is the Vale of *Josaphathe*, undre the Walles of the Cytee, as I have seyd before: and in the myddes of the Vale, is a lytille Ryvere, that men clepen *Torrens Cedron*; and aboven it, over thwart, lay a Tre, (that the Cros was made offe) that men zeden over onne: and faste by it is a litylle pytt in the Erthe, where the foot of the Pileer is zit entered; and there was oure Lord firſt ſcourged: for he was ſcourged and vileynſly entreted in many places. Alſo in the myddel Place of the Vale of *Josaphathe*, is the Chirche of oure Lady: and it is of 43 Degrees, undre the Erthe, unto the Sepulcre of oure Lady. And oure Lady was of Age, whan ſche dyed, 72 Zeer. And beſide the Sepulcre of oure Lady, is an Awtier, where oure Lord forzaf ſeynt *Petir* alle his Synnes. And fro thens, toward the Weſt, undre an Awtere, is a Welle, that comethe out of the Ryvere of *Paradys*. And witethe wel, that that Chirche is fulle lowe in the Erthe; and ſum is alle with inne the Erthe. But I ſuppoſe wel, that it was not ſo founded: but for becauſe that *Jeruſalem* hathe often tyme ben deſtroyed, and the Walles abated and beten doun and tombled in to the Vale, and that thei han ben ſo filled azen, and the ground enhaunced

haunced; and for that skylle, is the Chirche so lowe with in the Erthe: and natheles men seyn there comounly, that the Erthe hathe so ben cloven, sythe the tyme, that oure Lady was there buryed: and zit men seyn there, that it wexethe and growethe every day, with outen dowte. In that Chirche weren wont to ben blake Monkes, that hadden hire Abbot. And besyde that Chirche, is a Chapelle, besyde the Roche, that highte *Gethesamany*: and there was oure Lord kyssed of *Judas*; and there was he taken of the *Jewes*; and there laft oure Lord his Disciples, whan he wente to preye before his Passioun, whan he preyed and seyde, *Pater, si fieri potest, transeat a me Calix iste:* that is to seye; *Fadre, zif it may be, do lete this Chalys go fro me.* And whan he cam azen to his Disciples, he fond hem slepynge. And in the Roche, with inne the Chapelle, zit apperen the syngres of oure Lordes Hond, whan he putte hem in the Roche, whan the *Jewes* wolden have taken him. And fro thens a Stones cast, toward the Southe, is another Chapelle, where oure Lord swette droppes of Blood. And there righte nyghe, is the Tombe of Kyng *Josaphathe*; of whom the Vale berethe the name. This *Josaphathe*

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was Kyng of that Contree, and was converted by an Heremyte, that was a worthi man, and dide moche gode. And fro thens a Bowe drawghte, toward the Southe, is the Chirche, where seynt *James* and *Zacharie* the Prophete weren buryed. And above the Vale, is the Mount of *Olyvete:* and it is cleped so, for the plentee of Olyves, that growen there. That Mount is more highe than the Cytee of *Jerusalem* is: and therfore may men, upon that Mount, see manye of the Stretes of the Cytee. And betwene that Mount and the Cytee, is not but the Vale of *Josaphathe*, that is not fulle large. And fro that Mount, steighe oure Lord *Jesu Crist* to Hevene, upon Ascencioun day: and zit there schewethe the schapp of his left Foot, in the Ston. And there is a Chirche, where was wont to be an Abbot and Chanouns reguleres. And a lytylle thens, 28 Pas, is a Chapelle, and there in is the Ston, on the whiche oure Lord sat, whan he prechede the 8 Blessynges, and seyde thus; *Beati pauperes Spiritu:* And there he taughte his Disciples the *Pater noster*; and wrote it with his finger in a Ston. And there nyghe is a Chirche of Seynte *Marie Egipcyane*; and there sche lythe in a Tombe. And fro thens toward

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the Eſt, a 3 Bow ſchote, is *Bethfagee*; to the whiche oure Lord ſente ſeynt *Peter* and ſeynt *James*, for to ſeche the Aſſe, upon *Palme Sonday*, and rode upon that Aſſe to *Jeruſalem*. And in comynge doun fro the Mount of *Olyvete*, toward the Eſt, is a Caſtelle, that is cleped *Bethanye*: and there dwelte *Symon* leprous, and there herberwed oure Lord; and aftre, he was baptized of the Apoſtles, and was clept *Julian*, and was made Biſſchoppe: and this is the ſame *Julyan*, that men clepe to for gode Herberghgage: for oure Lord herberwed with him, in his Hows. And in that Hous, oure Lord forzaf *Marie Magdaleyne* hire Synnes; there ſche whaſſched his Feet with hire Teres, and wyped hem with hire Heer. And there ſerved ſeynt *Martha*, oure Lord. There oure Lord reyſed *Lazar*, fro Dethe to lyve, that was ded 4 dayes and ſtank, that was brother to *Marie Magdaleyne* and to *Martha*. And there duelte alſo *Marie Cleophe*. That Caſtelle is wel a Myle long fro *Jeruſalem*. Alſo in comynge doun fro the Mount of *Olyvete*, is the place where oure Lord wepte upon *Jeruſalem*. And there beſyde is the place, where oure Lady appered to ſeynt *Thomas* the Apoſtle, aftre hire Aſſumptioun, and zaf him hire Gyrdylle. And

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right nyghe is the Ston, where oure Lord often tyme ſat upon, whan he prechede: and upon that ſame ſchalle he ſytte, at the day of Doom; righte as him ſelf ſeyde.

Alſo aftre the Mount of *Olyvete*, is the Mount of *Galilee:* there aſſembleden the Apoſtles, whan *Marie Magdaleyne* cam, and tolde hem of *Criſtes* uprisynge. And there, betwene the Mount *Olyvete* and the Mount *Galilee*, is a Chirche, where the Aungel ſeyde to oure Lady, of hire Dethe. Alſo fro *Bethanye* to *Jerico*, was ſomtyme a litylle Cytee: but it is now alle deſtroyed; and now is there but a litylle Village. That Cytee tok *Joſue*, be myracle of God and cõmandement of the Aungel, and deſtroyed it and curſed it, and alle hem that bylled it azen. Of that Citee was *Zacheus* the Dwerf, that clomb up in to the Sycomour Tre, for to ſee oure Lord; be cauſe he was ſo litille, he myghte not ſeen him for the peple. And of that Cytee was *Raab* the comoun Wõman, that aſcaped allone, with hem of hire lynage; and ſche often tyme refreſſched and fed the Meſſageres of *Iſrael*, and kepte hem from manye grete periles of Dethe: and therfore ſche hadde gode reward; as Holy Writt ſeythe: *Qui accipit Prophetam in nomine meo, mercedem*

cedem Prophetæ accipiet: that is to seye; *He that takethe a Prophete in my name, he schalle take mede of the Prophete:* and so hadde sche; for sche prophecyed to the Messageres, seyenge, *Novi quod Dominus tradet vobis Terram hanc:* that is to seye; *I wot wel, that oure Lord schal betake zou this Lond:* and so he dide. And aftre *Salomon*, *Naasones* Sone, wedded hire; and fro that tyme was sche a worthi Wōman, and served God wel. Also from *Betanye*, gon men to ffom *Jordan*, by a Mountayne, and thorghe Desert; and it is nyghe a Day iorneye fro *Bethanye*, toward the *Est*, to a gret hille, where oure Lord fasted 40 dayes. Upon that Hille, the enemy of Helle bare oure Lord, and tempted him, and seyde; *Dic ut lapides isti panes fiant:* that is to seye; *sey, that theise Stones be made Loves.* In that place, upon the hille, was wont to ben a faire Chirche; but it is alle destroyed, so that there is now but an Hermytage, that a maner of Criftene men holden, that ben cleped *Georgyenes:* for seynt *George* converted hem. Upon that hille, duelte *Abraham* a gret while: and therfore men clepen it, *Abrahames* Gardyn. And betwene the Hille and this Gardyn, renneth a lytille Broke of Watre, that

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was wont to ben byttre; but be the bleſſyng of *Heliſee* the Prophete, it becam ſwete and gode to drynke. And at the foot of this Hille, toward the Playn, is a gret Welle, that entrethe in to Flom *Jordan*. Fro that Hille, to *Jerico*, that I ſpak of before, is but a Myle, in goynge toward Flom *Jordan*. Alſo as men gon to *Jerico*, ſat the blynde man, cryenge, *Jeſu, fili David, miſerere mei:* that is to ſeye; *Jeſu, Davides ſone, have mercy on me:* and anon he hadde his ſighte. Alſo 2 Myle fro *Jerico*, is Flom *Jordan:* and an half myle more nyghe, is a faire Chirche of of Seynt *John* the Baptiſt; where he baptiſed oure Lord: and there beſyde, is the Hous of *Jeremye* the Prophete.

CAP.

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Cap. IX.

Of the dede See; and of the Flom Jordan. *Of the Hed of ſeynt* John *the Baptiſt; and of the Uſages of the* Samaritanes.

AND fro *Jerico*, a 3 Myle, is the dede See. Aboute that See, growethe moche [o] Alom and of *Alkatran*. Betwene *Jerico* and that See, is the Lond of *Dengadde*; and there was wont to growe the Bawme: but [p] men make drawe the braunches there of, and berē hem to ben graffed at *Babiloyne*: and zit men clepen hem Vynes of *Gaddy*. At a Coſt of that See, as men gon from *Arabe*, is the Mount of the *Moabytes*; where there is a Cave, that men clepen *Karua*. Upon that hille, ladde *Balak* the Sone of *Booz*, *Balaam* the Preſt, for to curſe the Peple of *Iſrael*. That dede See departethe the Lond of *Ynde* and of *Arabye*: and that See laſtethe from *Soara* unto *Arabye*. The Watre of that

[o] *Dalem & Dalketram*, L. *De Alym & Dalketran*. F.
[p] *Tranſlatum fuit ad Babilonem*, L.

See

See is fulle bytter and Salt: and ziff the Erthe were made moyſt and weet with that Watre, it wolde nevere bere Fruyt. And the Erthe and the Lond chaungeth often his colour. And it caſtethe out of the Watre, a thing that men clepen Aſpalt; alſo gret peces, as the gretneſſe of an Hors, every day, and on alle ſydes. And fro *Jeruſalem* to that See, is 200 Furlonges. That See is in lengthe 580 Furlonges, and in brede 150 Furlonges: and it is clept the dede See, for it rennethe nought, but is evere unmevable. And nouther manne, beſt, ne no thing that berethe lif in him, ne may not dyen in that See: and that hathe ben preved manye tymes, be men that han diſſerved to ben dede, that han ben caſt there inne, and left there inne, 3 dayes or 4, and thei ne myghte never dye ther inne: for it reſceyvethe no thing with inne him, that berethe lif. And no man may drynken of the Watre, for bytterneſſe. And zif a man caſte Iren there in, it wole flete aboven. And zif men caſte a Fedre there in, it wole ſynke to the botme: and theiſe ben thinges azenſt kynde. And alſo the Cytees there weren loſt, be cauſe of Synne. And there beſyden growen trees, that beren fulle faire Apples, and faire of colour to beholde; but whoſo brekethe hem or cuttethe

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cuttethe hem in two, he ſchalle fynde with in hem Coles and Cyndres; in tokene that, be Wratthe of God, the Cytees and the Lond weren brente and ſonken in to Helle. Sum men clepen that See, the Lake *Dalfetidee*; ſumme, the Flom of *Develes*; and sume, the Flom that is ever ſtynkynge. And in to that See, ſonken the 5 Cytees, be Wratthe of God; that is to ſeyne, *Sodom*, *Gomorre*, *Aldama*, *Seboym and Segor*, for the abhomynable ſynne of *Sodomye*, that regned in hem. But *Segor*, be the preyer of *Lothe*, was ſaved and kept a gret while: for it was ſett upon an hille; and zit ſchewethe therof ſum party, above the Watre: and men may ſee the Walles, when it is fayr Wedre and cleer. In that Cytee *Lothe* dwelte, a lytylle while; and there was he made dronken of his Doughtres, and lay with hem, and engendred of hem *Moab* and *Amon*. And the cauſe whi his Doughtres made him dronken, and for to ly by him, was this; becauſe thei ſawghe no man aboute hem, but only here Fadre: and therfore thei trowed, that God had deſtroyed alle the World, as he hadde don the Cytees; as he hadde don before, be *Noes* Flood. And therfore thei wolde lye with here Fadre, for to have Iſſue, and for to replenyſſchen the World azen with Peple,

Peple, to reſtore the World azen be hem: for thei trowed, that ther had ben no mo men in alle the World. And zif here Fadre had not ben dronken, he hadde not y leye with hem. And the hille aboven *Segor*, men cleped it thanne *Edom:* and aftre men cleped it *Seyr*, and aftre *Ydumea*. Alſo at the righte ſyde of that dede See, dwellethe zit the Wife of *Lothe*, in lykneſſe of a ſalt Ston; for that ſchee loked behynde hire, whan the Cytees ſonken in to Helle. This *Lothe* was *Araammes* ſone, that was Brother to *Abraham*. And *Sarra Abrahames* Wif, and *Melcha Nachors* Wif, weren Suſtren to the ſeyd *Lothe*. And the ſame *Sarra* was of elde 90 Zeer, whan *Yſaac* hire ſone was goten on hire. And *Abraham* hadde another ſone *Yſmael*, that he gat upon *Agar* his Chambrere. And whan *Yſaac* his ſone was 8 dayes olde, *Abraham* his Fadre leet him ben circumcyded, and *Yſmael* with him, that was 14 Zeer old: wherfore the *Jewes* that comen of *Yſaacces* lyne, ben circumcyded the 8 Day; and the *Sarrazines*, that comen of *Yſmaeles* lyne, ben circumcyded whan thei ben 14 Zeer of Age.

And zee ſchulle undirſtonde, that with in the dede See, rennethe the Flom *Jordan*, and there

there it dyethe: for it rennethe no furthermore: and that is a place, that is a Myle fro the Chirche of ſeynt *John* the Baptiſt, toward the Weſt, a lytille benethe the place, where that Criſtene men bathen hem comounly. And a Myle from Flom *Jordan*, is the Ryvere of *Jabothe*, the whiche *Jacob* paſſed over, whan he cam fro *Meſopotayme*. This Flom *Jordan* is no gret Ryvere; but it is plenteous of gode Fiſſche: and it cometh out of the hille of *Lyban*, be 2 Welles, that ben cleped *Jor* and *Dan*: and of tho 2 Welles hath it the name. And it paſſethe be a Lake, that is clept *Maron*; and aftre it paſſethe by the See of *Tyberye*, and paſſethe undre the hilles of *Gelboe*: and there is a fulle faire Vale, bothe on that o ſyde and on that other of the ſame Ryvere. And men gon the hilles of *Lyban*, alle in lengthe, unto the deſert of *Pharan*. And tho hilles departen the kyngdom of *Surrye* and the Contree of *Pheneſie*. And upon tho hilles growen Trees of Cedre, that ben fulle hye, and thei beren longe Apples, and als grete as a mannes heved. And alſo this Flom *Jordan* departeth the Lond of *Galilee* and the Lond of *Ydumye* and the Lond of *Betron*: and that rennethe undre Erthe a gret weye, unto a fayre playn and a gret,

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gret, that is clept *Meldan*, in *Sarmoyze*; that is to seye, Feyre or Market, in here Langage; be cause that there is often Feyres in that pleyn. And there becomethe the Watre gret and large. And that Playn is the Tombe of *Job*. And in that Flom *Jordan* aboveseyd, was oure Lord baptized of seynt *John*; and the voys of God the Fadre was herd seyenge, *Hic est Filius meus dilectus* &c. that is to seye; *This is my beloved sone, in the whiche I am well plesed; herethe hym*. And the Holy Gost alyghte upon hym, in lykneſſe of a Colver: and so at his Baptizynge, was alle the hool Trynytee. And thorghe that Flom, passeden the Children of *Israel*, alle drye feet; and thei putten Stones there in the myddel place, in tokene of the Myracle, that the Watre withdrowghe him so. Also in that Flom *Jordan*, *Naaman* of *Syrie* bathed him; that was fulle riche, but he was meselle: and there anon he toke his hele. Abouten the Flom *Jordan* ben manye Chirches, where that manye Cristene men dwelleden. And nyghe therto is the Cytee of *Hay*, that *Josue* assayled and toke. Also bezonde the Flom *Jordan*, is the Vale of *Mambre*; and that is a fulle fair Vale. Also upon the hille, that I spak of before, where oure Lord fasted 40 dayes,

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a 2 Myle long from *Galilee*, is a faire hille and an highe; where the Enemye, the Fend bare oure Lord, the thridde tyme, to tempte him, and ſchewede him alle the Regiouns of the World, and ſeyde, *Hec omnia tibi dabo, ſi cadens adoraveris me:* that is to ſeyne; *Alle this ſchalle I zeve the, zif thou falle and worſchipe me.*

Alſo fro the dede See, to gon Eſtward out of the Marches of the Holy Lond, that is clept the Lond of Promyſſioun, is a ſtrong Caſtelle and a fair, in an hille, that is clept *Carak, en Sarmoyz:* that is to ſeyne, *Ryally.* That Caſtelle let make kyng *Baldwyn*, (that was Kyng of *France*) whan he had conquered that Lond; and putte it in to Criſtene mennes hondes, for to kepe that Contree. And for that cauſe, was it clept the Mownt rialle. And undre it there is a Town, that hight *Sobache:* and there alle abowte dwellen Criſtene men, undre Trybute. Fro thens gon Men to *Nazarethe*, of the whiche oure Lord berethe the Surname. And fro thens, there is 3 Journeyes to *Jeruſalem:* and men gon be the Provynce of *Galylee*, be *Ramatha*, be *Sathym* and be the highe hille of *Effraim*; where *Elchana* and *Anna*, the Modre of *Samuelle* the Prophete, dwelleden. There was

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born this Prophete: and aftre his Dethe, he was buryed at Mount *Joye*, as I have ſeyd zou before. And than gon men to *Sylo*; where the Arke of God with the Relikes weren kept longe tyme, undre *Ely* the Prophete. There made the peple of *Ebron* Sacrifice to oure Lord: and ther thei zolden up here Avowes: and there ſpak God firſt to *Samuelle*, and ſchewed him the mutacioun of ordre of Preſthode, and the miſterie of the Sacrement. And right nyghe, on the left ſyde, is *Gabaon* and *Rama* and *Beniamyn*; of the whiche Holy Writt ſpekethe offe. And aftre men gon to *Sychem*, ſumtyme clept *Sychar*; and that is in the Provynce of *Samaritanes*; and there is a fulle fair Vale and a fructuouſe, and there is a fair Cytee and a gode, that men clepen *Neople*. And from thens is a jorneye to *Jeruſalem*. And there is the Welle, where oure Lord ſpak to the Wõman of *Samaritan*. And there was wont to ben a Chirche; but it is beten doun. Beſyde that Welle, Kyng *Roboas* let make 2 Calveren of Gold, and made hem to ben worſchipt, and put that on at *Dan*, and that other at *Betelle*. And a Myle fro *Sychar*, is the Cytee of *Deluze*. And in that Cytee dwelte *Abraham*, a certeyn tyme. *Sychem* is a 10 Myle fro *Jeruſalem*

ſalem, and it is clept *Neople*; that is for to ſeyne; the newe Cytee. And nyghe beſyde is the Tombe of *Joſephe* the Sone of *Jacob*, that governed *Egypt*: for the *Jewes* baren his Bones from *Egypt*, and buryed hem there. And thidre gon the *Jewes* oftentyme in Pilgrimage, with gret Devocioun. In that Cytee was *Dyne Jacobes* Doughter ravyſſcht; for whom hire Bretheren ſlowen many perſones, and diden many harmes to the Cytee. And there beſyde, is the hille of *Garaſoun*, where the *Samaritanes* maken here Sacrifice: in that hille wolde *Abraham* have ſacrificed his Sone *Yſaac*. And there beſyde is the Vale of *Dotaym*: and there is the Ciſterne, where *Joſephe* was caſt in of his Bretheren, which thei ſolden; and that is a 2 Myle fro *Sychar*. From thens gon men to *Samarye*, that men clepen now *Sebaſt*; and that is the chief Cytee of that Contree: and it ſytt betwene the hille of *Aygnes*, as *Jeruſalem* dothe. In that Cytee was the ſyttinges of the 12 Tribes of *Iſrael*: but the Cytee is not now ſo gret, as it was wont to be. There was buryed ſeynt *John* the Baptiſt, betwene 2 Prophetes, *Helyſeus* and *Abdyan*: but he was beheded in the Caſtelle of *Macharyme*, beſyde the dede See: and aftre he was tranſlated of his Diſ-

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ciples, and buryed at *Samarie:* and there let *Julianus Apoſtata* dyggen him up, and let brennen his Bones; (for he was that tyme Emperour) and let wyndwe the Askes in the Wynd. But the Fynger, that ſchewed oure Lord, ſeyenge, *Ecce Agnus Dei:* that is to ſeyne; *Lo the Lamb of God:* that nolde nevere brenne, but is alle hol: that Fynger leet ſeynte *Tecle* the holy Virgyne be born in to the hille of *Sebaſt*; and there maken men gret feſte. In that place was wont to ben a fair Chirche; and many othere there weren: but thei ben alle beten doun. There was wont to ben the heed of ſeynt *John* Baptiſt, encloſed in the Walle: but the Emperour *Theodoſie* let drawe it out, and fond it wrapped in a litille Clothe, alle blody; and ſo he leet it to be born to *Coſtantynoble:* and zit at *Coſtantynoble* is the hyndre partye of the Heed: and the for partie of the Heed, til undre the Chyn, is at *Rome*, undre the Chirche of ſeynt *Silveſtre*, where ben [q] Nonnes of an hundred Ordres: and it is zit alle broylly, as thoughe it were half brent: for the Emperour *Julianus* aboveſeyd, of his curſedneſſe and malice, let brennen that partie with the other bones; and zit it ſchewethe: and this

[q] *Moniales Cordularie*, L.

thing

thing hathe ben preved, both be Popes and by Emperours. And the Jowes benethe, that holden to the Chyn, and a partie of the Aſſches, and the Platere, that the Hed was leyd in, whan it was ſmyten of, is at *Gene:* and the *Geneweyes* maken of it gret Feſte; and ſo don the *Sarazynes* alſo. And ſum men ſeyn, that the Heed of ſeynt *John* is at *Amyas*, in *Picardye:* and other men ſeyn, that it is the Heed of ſeynt *John* the Byſſchop. I wot nere, but God knowethe: but in what wyſe than men worſchipen it, the bleſſed ſeynt *John* holt him a payd.

From this Cytee of *Sebaſt* unto *Jeruſalem*, is 12 Myle. And betwene the Hilles of that Contree, there is a Welle, that 4 Sithes in the Zeer chaungethe his Colour; ſomtyme grene, ſomtyme reed, ſomtyme cleer, and ſomtyme trouble: and men clepen that Welle *Job*. And the folk of that Contree, that men clepen *Samaritanes*, weren converted and baptized by the Apoſtles: but thei holden not wel here Doctryne; and alle weys thei holden Lawes by hem ſelf, varyenge from Criſtene men, from *Sarrazines*, *Jewes* and *Paynemes*. And the *Samaritanes* leeven well in o God: and thei ſeyn wel, that there is but only o God, that alle formed, and alle ſchalle deme:

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and thei holden the Bible aftre the Lettre: and thei uſen the *Pſawtere*, as the *Jewes* don: and thei ſeyn, that thei ben the righte Sones of God: and among alle other folk, thei ſeyn that thei ben beſt beloved of God; and that to hem belongethe the Heritage, that God behighte to hiſe beloved Children: and thei han alſo dyverſe Clothinge and Schapp, to loken on, than other folk han; for thei wrappen here Hedes in red Linnene Clothe, in differences frō othere. And the *Sarazines* wrappen here Hedes in white lynnene Clothe. And the Criſtene men, that duellen in the Contree, wrappen hem in blew of *Ynde*; and the *Jewes* in zelow Clothe. In that Contree duellen manye of the *Jewes*, payenge Tribute, as Criſtene men don. And zif zee wil knowe the Lettres, that the *Jewes* uſen, thei ben ſuche; and the names ben, as thei clepen hem, writen aboven, in manere of here *A. B. C.*

א ב ג ד ה ו
Alephe. Bethe. Gymel. Delethe. He. Vau.
ז ח ט י כ ל מ
Zay. Cy. Thet. Joht. Kapho. Lampd. Mem.
נ ס ע פ צ ק ר
Num. Samethe. Ey. Fhee. Sade. Cophe. Reſch.
ש ת
Son. Tau.

CAP.

Cap. X.

Of the Province of Galilee, *and where Antecriſt ſchalle be born. Of* Nazarethe. *Of the Age of oure Lady. Of the Day of Doom; and of the Cuſtomes of* Jacobites, Surryenes; *and of the Uſages of* Georgyenes.

FROM this Contree of the *Samaritanes*, that I have ſpoken of before, gon men to the Playnes of *Galilee*. And men leven the hilles, on that o partye. And *Galilee* is on of the Provynces of the Holy Lond: and in that Provynce is the Cytee of *Naym* and *Capharnaum* and *Choroſaym* and *Bethſayde*. In this *Bethſeyde* was ſeynt *Petre* and ſeynt *Andrew* born. And thens, a 4 Myle, is *Choroſaym:* and 5 Myle fro *Choroſaym*, is the Cytee of *Cedar*, where of the *Pſautre* ſpekethe: *Et habitavi cum habitantibus Cedar:* that is for to ſeye; *And I have dwelled with the dwellynge men in Cedar*. In *Choroſaym* ſchalle Antecriſt be born, as ſum men ſeyn; and other men ſeyn, he ſchalle be born in *Babyloyne:* for the Pro-

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phete ſeyth; *De Babilonia Coluber exiet, qui totum mundum devorabit:* that is to ſeyne; *Out of* Babiloyne *ſchal come a Worm, that ſchal devourē alle the World.* This Anteciriſt ſchal be noryſſcht in *Bethſayda*, and he ſchalle regne in *Capharnaum:* and therfore ſeythe Holy Writt; *Ve tibi, Choraſaym: ve tibi, Bethſayda: ve tibi, Capharnaum:* that is to ſeye; *Wo be to the*, Choroſaym: *wo to the*, Bethſayda: *wo to the*, Capharnaum. And alle theiſe Townes ben in the Lond of *Galilee*. And alſo, the *Cane* of *Galilee* is 4 Myle fro *Nazarethe:* of that Cytee was *Symon Chananeus*, and his Wif *Cance*; of the whiche the Holy Evaungeliſt ſpekethe off: there dide oure Lord the firſte Myracle at the Wedyng, whan he turned Watre in to Wyn. And in the ende of *Galilee*, at the hilles, was the Arke of God taken; and on that other ſyde is the Mownt *Hendor* or *Hermon*. And there aboute gothe the Broke of *Ciſon:* and there beſyde, *Barache*, that was *Abymeleche* Sone, with *Delbore* the Prophetiſſe, overcam the *Ooſt* of *Ydumea*, whan *Cyſera* the Kyng was ſlayn of [r] *Gebelle*, the Wif of *Aber*; and chaced bezonde the Flom *Jordan*, be Strengthe of Sword, *Zeb* and *Zebee* and *Salmana*; and

[r] *Jael*, the Wife of *Heber*.

there

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there he ſlowghe hem. Alſo a 5 Myle fro *Naym*, is the Cytee of *Jezreel*, that ſomtyme was clept *Zarym*; of the whiche Cytee *Jezabel* the curſed Queen was Lady and Queen, that toke awey the Vyne of *Nabaothe*, be hire Strengthe. Faſte by that Cytee, is the Feld *Magede*, in the whiche the Kyng *Joras* was ſlayn of the Kyng of *Samarie*, and aftre was tranſlated and buryed in the Mount *Syon*. And a Myle fro *Jezrael*, ben the Hilles of *Gelboe*, where *Saul* and *Jonathas* that weren ſo faire, dyeden: wherfore *David* curſed hem, as Holy Wrytt ſeythe; *Montes Gelboe, nec Ros nec Pluvia* &c. that is to ſeye; *Zee Hilles of Gelboe, nouther Dew ne Reyn com upon zou.* And a Myle fro the Hilles of *Gelboe*, toward the Eſt, is the Cytee of *Cyrople*, that was clept before *Bethſayn*. And upon the Walles of that Cytee, was the Hed of *Saul* honged.

Aftre gon men be the hille, beſyde the Pleynes of *Galylee*, unto *Nazarethe*, where was wont to ben a gret Cytee and a fair: but now there is not, but a lytille Village, and Houſes a brood here and there. And it is not walled; and it ſytt in a litille Valeye, and there ben Hilles alle aboute. There was oure Lady born: but ſche was goten at *Jeruſalē*. And be cauſe that oure Lady was born at *Na-*

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Zarethe, therfore bare oure Lord his Surname of that Town. There toke *Joſephe* our Lady to Wyf, whan ſche was 14 Zeere of Age: and there *Gabrielle* grette our Lady, ſeyenge, *Ave gratia plena, Dominus tecum:* that is to ſeyne; *Heyl fulle of Grace, oure Lord is with the.* And this Salutacioun was don in a place of a gret Awteer of a faire Chirche, that was wont to be ſomtyme: but it is now alle downe: and men han made a litylle Reſceyt, beſyde a Pylere of that Chirche, for to reſceyve the Offrynges of Pilgrymes. And the *Sarrazines* kepen that place fulle derely, for the profyte that thei han there offe: and thei ben fulle wykked *Sarrazines* and cruelle, and more diſpytous than in ony other place, and han deſtroyed alle the Chirches. There nyghe is *Gabrielles* Welle, where oure Lord was wont to bathe him, whan he was zong: and fro that Welle bare he Watre often tyme, to his Modre: and in that Welle ſche woſſche often tyme the Clowtes of hire Sone *Jeſu Criſt*. And fro *Jeruſalem* unto thidre, is 3 Journeyes. At *Nazarethe* was oure Lord noriſſcht. *Nazarethe* is als meche to ſeye, as Flour of the Gardyn: and be gode skylle may it ben clept Flour; for there was noriſſcht the Flour of Lyf, that was *Criſt Jeſu*. And 2 Myle

Myle fro *Nazarethe*, is the Cytee of *Sephor*, be the Weye, that gothe fro *Nazerethe* to *Acon*. And an half Myle fro *Nazarethe*, is the Lepe of oure Lord: for the *Jewes* ladden him upon an highe Roche, for to make him lepe doun, and have ſlayn him: but *Jeſu* paſſed amonges hem, and lepte upon another Roche; and zit ben the Steppes of his Feet ſene in the Roche, where he allyghte. And therfore ſeyn ſum men, whan thei dreden hem of Theſes, on ony Weye, or of Enemyes; *Jeſus autem tranſiens per medium illorũ ibat:* that is to ſeyne; *Jeſus forſothe paſſynge be the myddes of hem, he wente:* in tokene and mynde, that oure Lord paſſed thorghe out the *Jewes* Crueltee, and ſcaped ſafly fro hem; ſo ſurely mowe men paſſen the perile of Theſes. And than ſey Men 2 Vers of the *Pſautre*, 3 Sithes: *Irruat ſuper eos formido & pavor, in magnitudine Brachii tui, Domine. Fiant inmobiles, quaſi Lapis, donec pertranſeat populus tuus, Domine; donec pertranſeat populus tuus iſte, quem poſſediſti.* And thanne may men paſſe with outen perile. And zee ſchulle undirſtonde, that oure Lady hadde Child, whan ſche was 15 Zeere old: and ſche was converſant with hire Sone 33 Zeer and 3 Monethes.

And

And aftre the Paſſioun of oure Lord, ſche lyvede 24 Zeer.

Alſo fro *Nazarethe*, men gon to the Mount *Thabor*; and that is a 4 Myle: and it is a fulle faire Hille, and well highe, where was wont to ben a Toun and many Chirches; but thei ben alle deſtroyed; but zit there is a place, that men clepen the Scole of God, where he was wont to teche his Diſciples, and tolde hem the Prevytees of Hevene. And at the foot of that Hille, *Melchiſedeche*, that was Kyng of *Salem*, in the turnynge of that Hille, mette *Abraham* in comynge azen from the Bataylle, whan he had ſlayn *Abymeleche*: and this *Melchiſedeche* was bothe Kyng and Preſt of *Salem*, that now is cleped *Jeruſalem*. In that Hille *Thabor*, oure Lord transfigured him before ſeynt *Petre*, ſeynt *John* and ſeynt *Jame*; and there thei ſawghe goſtly, *Moyſes* and *Elye* the Prophetes beſyde hem: and therfore ſeyde ſeynt *Petre*, *Domine, bonum eſt nos hic eſſe*; *faciamus tria Tabernacula*: that is to ſeye; *Lorde, it is gode for us to ben here*; *make we here* 3 *dwellyng places*. And there herd thei a Voys of the Fadir, that ſeye, *Hic eſt filius meus dilectus, in quo mihi bene complacui*. And oure Lord defended hem, that thei ſcholde not telle that Aviſioun, til

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til that he were ryſen from Dethe to Lyf. In that Hille and in that ſame place, at the day of Doom, 4 Aungeles, with 4 Trompes, ſchulle blowen and reyſen alle men, that hadden ſuffred Dethe, ſithe that the World was formed, from Dethe to Lyve; and ſchulle comen in Body and Soule in Juggement; before the face of oure Lord, in the Vale of *Joſaphathe*. And the Doom ſchalle ben on *Eſtre* Day, ſuche tyme as oure Lord aroos: and the Dom ſchalle begynne, ſuche houre as oure Lord deſcended to Helle and diſpoyled it: for at ſuche Houre ſchal he diſpoyle the World, and lede his choſene to Bliſſe; and the othere ſchalle be condempne to perpetuelle Peynes: and thanne ſchalle every man have aftir his diſſert, outher Gode or Evylle; but zif the Mercy of God paſſe his Rightewiſneſſe.

Alſo a Myle from Mount *Thabor*, is the Mount *Heremon*; and there was the Cytee of *Naym*. Before the Zate of that Cytee, reyſed oure Lord the Wydewes ſone, that had no mo Children. Alſo 3 Myle fro *Nazarethe*, is the Caſtelle *Saffra*; of the whiche, the Sones of *Zebedee* and the Sones of *Alphee* weren. Alſo a 7 Myle fro *Nazarethe*, is the Mount *Kayn*; and undre that is a Welle, and beſyde that Welle, *Lameche Noees* Fadre ſloughe

ſloughe *Kaym* with an Arwe. For this *Kaym* wente thorghe Breres and Buſhes, as a wylde Beſt; and he had lyved fro the tyme of *Adam* his Fadir, unto the tyme of *Noe*; and ſo he lyvede nyghe to 2000 Zeer. And this *Lameche* was alle blynd for elde.

Fro *Saffra*, men gothe to the See of *Galylee* and to the Cytee of *Tyberye*, that ſytt upon the ſame See. And alle be it, that men clepen it a See, zit is it nouther See ne Arm of the See: for it is but a Stank of freſche Watir, that is in lengthe 100 Furlonges; and of brede 40 Furlonges; and hathe with in him gret plentee of gode Fiſſche, and rennethe in to Flom *Jordan*. The Cytee is not fulle gret, but it hathe gode Bathes with in him. And there, as the Flom *Jordan* partethe fro the See of *Galilee*, is a gret Brigge, where men paſſen from the Lond of *Promyſſioun*, to the Lond of *Baazan* and the Lond of *Gerraſentz*, that ben about the Flom *Jordan*, and the begynnynge of the See of *Tyberie*. And fro thens may men go to *Damask*, in 3 dayes, be the Kyngdom of *Traconye*; the whiche Kyngdom laſtethe fro Mount *Heremon* to the See of *Galilee*, or to the See of *Tyberie*, or to the See of *Jenazarethe*; and alle is o See, and this the Stank that I have told zou; but

it

it chaungethe thus the name, for the names of the Cytees that ſytten beſyde hem. Upon that See, went oure Lord drye feet; and there he toke up ſeynt *Petir*, when he began to drenche with in the See, and ſeyde to him, *Modice Fidei, quare dubitaſti?* And aftre his Reſurrexioun, oure Lord appered on that See, to his Diſciples, and bad hem fyſſche, and filled alle the Nett fulle of gret Fisſhes. In that See, rowed oure Lord often tyme; and there he called to hym, ſeynt *Petir*, ſeynt *Andrew*, ſeynt *James* and ſeynt *John*, the Sones of *Zebedee*. In that Cytee of *Tyberie*, is the Table, upon the whiche oure Lord eete upon, with his Diſciples, aftre his Reſurrexioun; and thei knewen him in brekynge of Bred, as the Goſpelle ſeythe; *Et cognoverunt eum in fractione Panis*. And nyghe that Cytee of *Tyberie*, is the Hille, where oure Lord fedde 5 thouſand Perſones, with 5 barly Loves and 2 Fisſhes. In that Cytee, a man caſt an brennynge Dart in wratthe aftir oure Lord, and the Hed ſmot in to the Eerthe, and wax grene, and it growed to a gret Tree; and zit it growethe, and the Bark there of is alle lyk Coles. Alſo in the Hed of that See of *Galilee*, toward the *Septemtryon*, is a ſtrong Caſtelle and an highe, that highte *Saphor*:

and

and faſt beſyde it, is *Capharnaum:* with in the Lond of *Promyſſioun*, is not ſo ſtrong a Caſtelle: and there is a gode Toun benethe, that is clept alſo *Saphor*. In that Caſtel, ſeynt *Anne* oure Ladyes Modre was born. And there benethe was Centurioes Hous. That Contree is clept the *Galilee* of [s] Folk, that weren taken to Tribute of *Sabulon*, and of *Neptalym*. And in azen comynge fro that Caſtelle, a 30 Myle, is the Cytee of *Dan*, that ſomtyme was clept *Belynas*, or *Ceſaire Philippon*, that ſytt at the foot of the Mount of *Lyban*, where the Flom *Jordan* begynnethe. There begynnethe the Lond of *Promyſſioun*, and durethe unto *Berſabee*, in lengthe, in goynge toward the Northe in to the Southe; and it conteynethe well a 180 Myles: and of brede, that is to ſeye, fro *Jericho* unto *Jaffe*, and that conteynethe a 40 Myle of *Lombardye*, or of oure Contree, that ben alſo lytylle Myles. Theiſe ben not Myles of *Gaſcoyne*, ne of the Provynce of *Almayne*, where ben gret Myles. And wite zee welle, that the Lond of *Promyſſioun* is in *Siryé*. For the Reme of *Syrie* durethe fro the Deſertes of *Arabye*, unto *Cecyle*, and that is *Ermonyé* the grete, that is to ſeyne, fro the Southe to

[s] Gentiles.

the Northe: and fro the Eſt to the Weſt, it durethe fro the grete Deſertes of *Arabye* unto the Weſt See. But in that Reme of *Syrie*, is the Kyngdom of *Judee*, and many other Provynces, as *Paleſtyne*, *Galilee*, litylle *Cilicye*, and many othere. In that Contree and other Contrees bezonde, thei han a Cuſtom, whan thei ſchulle uſen Werre, and whan men holden Sege abouten Cytee or Caſtelle, and thei with innen dur not ſenden out Meſſagers with Lettres, frō Lord to Lord, for to aske Sokour, thei maken here Letters and bynden hem to the Nekke of a Colver, and leten the Colver flee; and the Colveren ben ſo taughte, that thei fleen with tho Lettres to the verry place, that men wolde ſende hem to. For the Colveres ben noryſſcht in tho Places, where thei ben ſent to; and thei ſenden hem thus, for to beren here Lettres. And the Colveres retournen azen, where as thei ben noriſſcht; and ſo thei don comounly.

And zee ſchulle undirſtonde, that amonges the *Sarazines*, o part and other, duellen many Criſtene men, of many maneres and dyverſe names; and alle ben baptized, and han dyverſe Lawes and dyverſe Cuſtomes: but alle beleven in God the Fadir and the Sone and the Holy Goſt: but alle weys fayle thei,

in

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in sõme Articles of oure Feythe. Some of theiſe ben clept *Jacobytes:* for ſeynt *Jame* converted hem, and ſeynt *John* baptized hem. They ſeyn, that a Man ſchal maken his Confeſſioun only to God, and not to a Man: for only to him, ſcholde man zelden him gylty of alle, that he hathe mys don. Ne God ordeyned not, ne never devyſed, ne the Prophete nouther, that a man ſcholde ſchryven him to another, (as thei ſeyn) but only to God: as *Moyſes* writethe in the Bible, and as *David* ſeythe in the *Pſawtre* Boke; *Confitebor tibi, Domine, in toto Corde meo:* and, *Delictum meum tibi cognitum feci:* And, *Deus meus es tu, & confitebor tibi:* And, *Quoniam cogitatio hominis confitebitur tibi:* &c. For thei knowen alle the *Bible*, and and the *Pſautere:* and therfore allegge thei ſo the Lettre: but thei alleggen not the Auctoritees thus in Latyn, but in here Langage, fulle appertely; and ſeyn wel, that *David* and othere Prophetes ſeyn it. Natheles ſeynt *Auſtyn* and ſeynt *Gregory* ſeyn thus: *Auguſtinus; Qui ſcelera ſua cogitat, & converſus fuerit, veniam ſibi credat.* Gregorius; *Dominus potius mentem quam verba reſpicit.* And ſeynt *Hillary* ſeythe; *Longorũ temporum crimina, in ictu Oculi pereunt, ſi Cordis*

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nata fuerit compunctio. And for ſuche Auctoritees, thei ſeyn, that only to God ſchalle a man knouleche his Defautes; zeldynge him ſelf gylty, and cryenge him mercy, and behotynge to him to amende him ſelf. And therfore whan thei wil ſchryven hem, thei taken Fyre, and ſette it beſyde hem, and caſten therin Poudre of Frank encens; and in the Smoke therof, thei ſchryven hem to God, and cryen him mercy. But Sothe it is, that this Confeſſioun was firſt and kyndely: but ſeynt *Petre* the Apoſtle, and thei that camen aftre him, han ordeynd to make here Confeſſioun to man; and be gode Reſoun: for thei perceyveden wel, that no Sykneſſe was curable, by gode Medycyne to leye therto, but zif men knewen the nature of the Maladye. And alſo no man may zeven covenable Medicyne, but zif he knowe the qualitee of the Dede. For o Synne may be grettere in o man than in another, and in o place and in o tyme than in another: and therfore it behovethe him, that he knowe the kynde of the Dede, and thereupon to zeven him Penance.

There ben othere, that ben clept *Surienes*; and thei holden the Beleeve amonges us, and of hem of *Grece*. And thei uſen alle Berdes, as men of *Grece* don: and thei make the Sa-

crement of therf Bred: and in here Langage, thei uſen Lettres of *Sarrazines*; but aftre the Miſterie of Holy Chirche, thei uſen Lettres of *Grece:* and thei maken here Confeſſioũ, right as the *Jacobytes* don.

There ben othere, that men clepen *Georgyenes*, that ſeynt *George* converted; and him thei worſchipen, more than ony other Seynt; and to him thei cryen for help: and thei camen out of the Reme of *George*. Theiſe Folk uſen Crounes ſchaven. The Clerkes han rounde Crounes, and the lewed men han Crownes alle ſquare: and thei holden Criſtene Lawe, as don thei of *Grece*; of whom I have ſpoken of before.

Othere there ben, that men clepen Criſtene men of *Gyrdynge:* for thei ben alle gyrt aboven. And ther ben othere, that men clepen *Neſtoryènes*; and ſumme *Arryenes*, sũme *Nubyenes*, sũme of *Grees*, sũme of *Ynde*, and sũme of *Preſtre Johnes* Lond. And alle theiſe han manye Articles of oure Feythe, and to othere thei ben varyaunt. And of here variancè, were to longe to telle; and ſo I wil leve, as for the tyme, with outen more ſpekynge of hem.

CAP.

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Cap. XI.

Of the Cytee of Damaſce. *Of 3 Weyes to* Jeruſalem; *on be Londe and be See; another more be Londe than be See; and the thridde Weye to* Jeruſalem, *alle be Londe.*

NOW aftre that I have told zou ſum partye of Folk, in the Contrees before, now wille I turnen azen to my Weye, for to turnen azen to this half. Thanne whoſo wil go fro the Lond of *Galilee*, of that that I have ſpoke, for to come azen on this half, men comen azen be *Damaſce*, that is a fulle fayre Cytee, and fulle noble, and fulle of alle Merchandiſes, and a 3 Journeyes long fro the See, and a 5 Journeyes fro *Jeruſalem*. But upon Camaylles, Mules, Hors, Dromedaries and other Beſtes, men caryen here Marchandiſe thidre: and thidre comethe Marchauntes with Marchandiſe be See, from *Yndee*, *Perſee*, *Caldee*, *Ermonye*, and of manye othere Kyngdomes. This Cytee founded *Helizeus Damaſcus*, that was Zoman and Deſpenſer of

Abraham, before that *Ysaac* was born · for he thoughte for to have ben *Abrahames* Heir: and he named the Toun aftre his Surname *Damasce*. And in that place, where *Damasc* was founded, *Kaym* sloughe *Abel* his Brother. And besyde *Damasc* is the Mount *Seyr*. In that Cytee of *Damasce*, ther is gret plentee of Welles: and with in the Cytee and with oute, ben many fayre Gardynes, and of dyverse frutes. Non other Cytee is not lyche in comparisoun to it, of faire Gardynes, and of faire Desportes. The Cytee is gret and fulle of Peple, and wel walled with double Walles. And there ben manye Phisicyens. And seint *Poul* him self was there a Phisicyen, for to kepen mennes Bodies in hele, before he was converted; and aftre that, he was Phisicien of Soules. And seynt *Luke* the Evaungelist was Disciple of seynt *Poul*, for to lerne Phisik; and many othere. For seynt *Poul* held thanne Scole of Phisik. And neere besyde *Damasce*, was he converted: and aftre his Conversioun, he duelte in that Cytee 3 Dayes, with outen sight, and with outen Mete or Drinke. And in tho 3 Dayes he was ravisscht to Hevene, and there he saughe many prevytees of oure Lord. And faste besyde *Damasce*, is the Castelle of *Arkes*, that is bothe

bothe fair and ſtrong. From *Damaſce*, men comen azen, be oure Lady of *Sardenak*, that is a 5 Myle on this half *Damaſce*; and it is ſytt upon a Roche, and it is a fulle faire place, and it ſemethe a Caſtelle; for there was wont to ben a Caſtelle: but it is now a fulle faire Chirche. And there with inne, ben Monkes and Nonnes Criſtene. And ther is a Vowt, undre the Chirche, where that Criſtene men duellen alſo: and thei han many gode Vynes. And in the Chirche, behynde the highe Awtere, in the Walle, is a Table of black Wode, on the whiche ſomtyme was depeynted an Ymage of oure Lady, that turnethe into Fleſche; but now the Ymage ſchewethe but litille: [1] but evermore thorewe the grace of God, that Table droppeth as hyt were of Olyve. And there is a Veſſel of Marbre, undre the Table, to reſſeyve the Oyle, thare of thay yeven unto Pylgrymes: for it heleth of many Sykeneſſes. And he that kepeth it clanly, a yere, aftre that yere, hyt turneth yn to Fleſche and Bloode.

By twyne the Cytee of *Darke* and the Cytee of *Raphane*, ys a Ryvere, that men clepen *Sabatorye*. For on the *Saturday*, hyt renneth faſte; and alle the Wooke elles, hyt

[1] Three leaves being loſt in the Cotton MS. are tranſcrib'd from E. 2.

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ſtondeth ſtylle, and renneth nouzt or lytel. And thare ys a nother Ryvere, that upon the nyzt freſeth wondur faſte; and uppon the day, ys noon Froſt ſene. And ſo gon men by a Cytee, that men clepen *Beruche*. And thare men gon un to the See, that ſchal goon un to *Cypre*. And thay aryve at *Porte de Sure* or of *Tyrye*; and thanne un to *Cypre*. Or elles men mowen gon from the Porte of *Tyrye* ryzt welle, and com not yn to *Cypre*; and aryve at ſom Haven of *Grece:* and thanne comen men un to thus Countrees, by weyes, that I have ſpoken of by fore.

Now have I tolde you of Wayes, by the whyche men gon ferreſt and longeſt; as by *Babyloyne* and Mounte *Synay* and other places many, thorewe the whyche Londes, men turne ayen to the Lande of *Promyſſyoun*. Now wul y telle the ryzt Way to *Jeruſalem*. For ſom men wyl nouzt paſſe hyt, ſom for thay have nouzt Deſpence of hem, for they have noon Companye, and other many Cauſes reſonables. And thare fore I telle yow ſchorttely, how a man may goon with lytel coſtage and ſchortte tyme. A man that cometh from the Londes of the Weſte, he gothe thorewe *Fraunce*, *Borgoyne* and *Lumbardye*, and to *Venys* and to *Geen*, or to ſom other Ha-

vene

vene of the Marches, and taketh a Schyppe thare, and gon by See to the Isle of [u] *Gryffle*; and so aryveth hem yn *Grece* or in Port *Myroche* or *Valon* or *Duras*, or at som other Havene, and gon to Londe, for to reste hem; and gon ayen to the See, and aryves in *Cypre*; and cometh nouzt yn the Ile of *Roodes*; and aryves at *Famegoste*, that ys the chefe Havene of *Cypre*, or elles at *Lamatoun*. And thenne entreth yn to the Schyp ayen, and by syde the Havene of *Tyre*, and come nouzt to Lande; and so passeth he by alle the Havens of that Coost, un til he come to *Jaffe*, that ys the neyest Haven unto *Jerusalem*: for hit is seven and twenty Myle. And from *Jaffe*, men goon to the Cytee of *Rames*: and that ys but lytel thenne, and hyt ys a fayre Cytee. And by syde *Rames*, ys a fayre Churche of oure Lady, whare oure Lord schewede hym to oure Lady, in thys lykenesse, that be tokeneth the Trynyte. And thare fast by, ys a Churche of seynt *George*, whare that hys Heed was smyten of. And thanne un to the Castel *Emaus*; and thanne un to Mounte *Joye*: and from thenne, Pylgrymes mowen fyrste se un to *Jerusalem*. And thanne un to Mount *Modeyn*; and thanne unto *Jerusalem*.

[u] *Gresse*, L. *Grif*, F.

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And at the Mount *Modeyn*, lythe the Prophete *Machabee*. And overe *Ramatha*, ys the Town of [x] *Douke*; where of *Amos* the goude Prophete was.

A nother Way. For alſe moche as many men ne may not ſuffre the Savour of the See, but haddẽ lever to gon by Londe, [y] they that hyt be more payne; a man ſchal ſoo goon un to on of the Havenes of *Lumbardye*, als *Venys* or an other: and he ſchal paſſe yn to *Grece*, thorwe Port *Moroche*, or an other, and ſo he ſchal gon un to *Conſtantynople*. And he ſchal ſo paſſe the Wature, that ys cleped the Brace of ſeynt *George*, that ys an Arm of the See. And frõ thens he ſchal come un to *Pulveralle*; and ſythen un to the Caſtelle of *Cynople*. And from thens ſchal he gon un to *Capadoſe*, that ys a grete Countree, whare that ben many grete Hylles. And he ſchal gon thorewe *Turkye*, and unto the Cytee of *Nyke*, the whyche they wonne from the Emperoure of *Conſtantynople*. And hyt ys a fayre Cytee, and wounder wel walled: and thare ys a Ryvere, that men clepen the *Laye*: and thare men goon by the Alpes of [z] *Aryopprynant*, and by the Valez of *Mallebrynez*, and eke the Vale of *Ernax*; and ſo un to *An-*

[x] *Teuke*, L. & F. *Tekoa*, Amos I. 1. [y] *Though*.
[z] *Noirmont*, L. 1, 2. F. 1, 2. *Mormaunt*, E. 3, 4.

thyoche

thyoche the leſſe, that ſytteth [a] on the *Rychay*. And there aboute ben many goude Hylles and fayre, and many fayre Woodes, and eke wylde Beeſtes.

And he that wylle goon by an other way, he mote goon by the Playnes of *Romayne*, coſtynge the *Romayne* See. Uppon that Coſt, ys a woundur fayre Caſtelle, that men clepen *Florathe*. And whanne that a man ys oute of that ylke Hylles, men paſſen thenne thorewe a Cytee, that ys called *Maryoche* and *Arteyſe*, whare that ys a grete Brygge uppon the Ryvere of *Ferne*, that men elepen [b] *Faſſar*: and hyt ys a grete Ryvere, berynge Schyppes. And by ſyde the Cytee of *Damas*, ys a Ryvere that cometh from the Mounteyne of *Lybane*, that men hyt callen *Albane*. Atte paſſynge of thys Ryvere, ſeynt *Euſtache* loſte hys two Sones, whanne that he hadde loſt hys Wyffe. And yt gooth thorewe the Playne of *Arthadoe*; and ſo un to the Reed See. And ſo men moten goon un to the Cytee of *Phenne*, and ſo un to the Cytee of *Ferne*. And *Antyoche* ys a ful fayre Cytee and wel walled. For hyt ys two Myle longe, and eche Pylere of the Brygge thare ys a goud Toure. And thys ys the beeſt cytee of the kyng-

[a] *Super fluvium Reclay*, L. & F.
[b] *Farſar*, L. 1, 2, F. 1, 2.

dom

dom of *Surrye*. And from *Antyoche*, men moten ſo forth goon un to the Cytee of *Lacuthe*; and thanne un to *Geble*; and thanne un tyl *Tourtous*: and thare by ys the Lande of *Cambre*, whare that ys a ſtronge Caſtelle, that men clepen *Maubeke*. And from *Tourtouſe* men goon un to *Thryple*, uppon the See. And uppon the See, men goon unto *Dacres*; and thare ben two Weyes un to *Jeruſalem*: Uppon the lyfte way, men goon fyrſt un to *Damas*, by Flome *Jordane*: uppon the ryzt ſyde, men goon thorewe the Lande of *Flagam*, and ſo un to the Cytee of *Cayphas*; of the whiche *Cayphas* was Lord: and ſom clepeth hyt the Caſtelle *Pellerynez*: And from thens ys foure dayes Journeys un to *Jeruſalem*: And they goon thorewe *Ceſarye Phylyppum* and *Jaffe* and *Ramys* and *Emaux*, and ſo unto *Jeruſalem*.

Now have I told yow ſom of the Wayes, by the Lande, and eke by Water, how that men mowen goon unto *Jeruſalem*: [c] they that hyt be ſo, that there been many other Wayes, that men goon by, aftur Countrees, that thay comen fram, nevere the laſſe thay turne alle un tylle an ende. Yet is thare a way, alle by lande, un to *Jeruſalem*, and

[c] *Though.*

paſſe

paſſe noon See; that ys from *Fraunce* or *Flaundres*: but that Way ys full lange and perylous, of grete Travayle; and thare fore fewe goon that ylke way. And who ſo gooth that, he mote goon thorewe *Almayn* and *Pruys*; and ſo un to *Tartarye*. This *Tartarye* ys holden of the great *Chan*, of whom y ſchal ſpeke more afterwarde. For thydur laſteth hys Lordſchup. And the Lordes of *Tartarye* yeldeth unto the grete *Chan* Trybute. Thys ys a ful ille Lande, and a ſondye, and wel lytel fruyt beryng. For thare groweth lytel goude of Corne or Wyn, ne Benes ne Peſe: but Beeſtes ben thare y nowe, and that ful grete plente. And thare ete thay nouzt but Fleſche with outen Brede; and thay ſoupe the Brothe there of: and alſo thay drynke the mylk. And alle manere of wylde Beeſtes they eten, [d] Houndes, Cattes, Ratouns, and alle othere wylde Beſtes. And thei have no Wode, or elle lytylle. And therfore thei warmen and ſethen here Mete with Hors Dong and Cow Dong, and of other Beſtes, dryed azenſt the Sonne. And Princes and othere eten not, but ones in the day; and that but lytille. And thei ben righte foule folk and of evyl kynde. And in Somer, be alle the Con-

[d] Thus far out of E. 2.

trees,

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trees, fallen many Tempeſtes and many hydouſe Thondres and Leytes, and ſlen meche Peple and Beſtes alſo, fulle often tyme. And ſodeynly is there paſſynge here, and ſodeynly alſo paſſynge cold. And it is the fouleſt Contree, and the moſt curſed, and the poreſt, that men knowen. And here Prince, that governethe that Contree, that thei clepen *Batho*, duellethe at the Cytee of *Orda*. And treuly no gode man ſcholde not duellen in that Contre. For the Lond and the Contree is not worthi Houndes to dwelle inne. It were a gode Contree to ſowen inne Thriſtelle and Breres and Broom and Thornes; and for no other thing is it not good. Natheleſs there is gode Londe in ſum place; but it is pure litille, as men ſeyn. I have not ben in that Contree, ne be tho Weyes: but I have ben at other Londes, that marchen to tho Contrees; and in the Lond of *Ruſſye*, and in the Lond of *Nyſlan*, and in the Reme of *Crako*, and of *Letto*, and in the Reme of *Dareſten*, and in manye other places, that marchen to the Coſtes: but I wente never be that weye to *Jeruſalem*; wherfore I may not wel telle zou the manere. But zif this matiere pleſe to ony worthi man, that hathe gon be that weye, he may telle it, zif him lyke; to that entent, that tho that wole

wole go by that weye, and maken here viage be tho Coſtes, mowen knowen what weye is there. For no man may paſſe be that Weye godely, but in tyme of Wyntir, for the perilous Watres, and wykkede Mareyes that ben in tho Contrees; that no man may paſſe, but zif it be ſtrong Froſt, and Snowe aboven. For zif the Snow ne were, men myght not gon upon the Yſe, ne Hors ne Carre nouther. And it is wel a 3 Journeys of ſuche Weye, to paſſe frō *Pruſſe* to the Lond of *Sarazin* habitable. And it behovethe to the Criſtene men, that ſchulle Wetre azen hem every Zeer, to bere here Vitaylles with hem: for thei ſchulle fynde there no good. And than moſt thei let carye here Vitaylle upon the Yſe, with Carres that have no Wheeles, that thei clepen Scleyes. And als longe as here Vitaylles laſten, thei may abide there, but no longer. For there ſchulle thei fynde no Wight, that will ſelle hem ony Vitaille or ony thing. And whan the Spyes ſeen ony Criſtene men comen upon hem, thei rennen to the Townes, and cryen with a lowd voys, *Kerra, Kerra, Kerra*; and than anon thei armen hem and aſſemblen hem to gydere.

And zee ſchulle undirſtonde, that it freſethe more ſtrongly in tho Contrees than on this half;

half; and therfore hathe every man Stewes in his Hous, and in tho Stewes thei eten and don here Occupatiouns, alle that thei may. For that is at the Northe parties, that men clepen the Septentrionelle, where it is allè only cold. For the Sonne is but lytille or non toward tho Contreyes: and therfore in the Septentryon, that is verry Northe, is the Lond ſo cold, that no man may duelle there: and in the contrarye, toward the Southe, it is ſo hoot, that no man ne may duelle there; becauſe that the Sonne, whan he is upon the Southe, caſtethe his Bemes alle ſtreghte upon that partye.

Cap. XII.

Of the Cuſtomes of Saraſines, *and of hire Lawe; and how the Soudan arreſond me, Auctour of this Book. And of the begynnynge of* Machomete.

NOW becauſe that I have ſpoken of *Sarazines* and of here Contree, now zif zee wil knowe a party of here Lawe and of here

here Beleve, I ſchalle telle zou, aftre that here Book, that is clept *Alkaron*, tellethe. And ſum men clepen that Book *Meſhaf*: and ſum men clepen it *Harme*, aftre the dyverſe Langages of the Contree. The whiche Book *Machamete* toke hem. In the whiche Boke, among other thinges, is writen, as I have often tyme ſeen and radd, that the Gode ſchulle gon to Paradys, and the Evele to Helle: and that beleven alle *Sarrazines*. And zif a Man aske hem, what Paradys thei menen; thei ſeyn, to Paradys, that is a place of Delytes, where men ſchulle fynde alle maner of Frutes, in alle Ceſouns, and Ryveres rennynge of Mylk and Hony, and of Wyn, and of ſwete Watre; and that thei ſchulle have faire Houſes and noble, every man aftre his Diſſert, made of precyous Stones, and of Gold, and of Sylver; and that every man ſchalle have [e] 80 Wyfes, alle Maydenes; and he ſchalle have ado every day with hem, and zit he ſchalle fynden hem alle weys Maydenes. Alſo thei beleeven and ſpekē gladly of the Virgine *Marie* and of the Incarnacioun. And thei ſeyn, that *Marye* was taughte of the Angel; and that *Gabrielle* ſeyde to hire, that ſche was forchoſen from the begynnynge of the World;

[e] 10. E. 1, 2, 4. L. 1, 90. P. 1, 2,

and

and that he ſchewed to hire the Incarnacioun of *Jeſu Criſt*; and that ſche conceyved and bare Child, Mayden: and that wytneſſethe here Boke. And thei ſeyn alſo, that *Jeſu Criſt* ſpak als ſone as he was born; and that he was an Holy Prophete and a trewe, in woord and dede, and meke and pytous and rightefulle and with outen ony vyce. And thei ſeyn alſo, that whan the Angel ſchewed the Incarnacioun of *Criſt* unto *Marie*, ſche was zong, and had gret drede. For there was thane an Enchantour in the Contree, that deled with Wycche craft, that men clepten *Taknia*, that be his Enchauntementes cowde make him in lykneſſe of an Angel, and wente often tymes and lay with Maydenes: and therfore *Marie* dredde, leſt it hadde ben *Taknia*, that cam for to deſceyve the Maydenes. And therfore ſche conjured the Angel, that he ſcholde telle hire, zif it were he or no. And the Angel anſwerde and ſeyde, that ſche ſcholde have no drede of him: for he was verry Meſſager of *Jeſu Criſt*. Alſo here Book ſeythe, that whan that ſche had childed undre a Palme Tree, ſche had gret ſchame, that ſche hadde a Child; and ſche grette, and ſeyde, that ſche wolde that ſche hadde ben ded. And anon the Child ſpak to hire and comforted hire, and ſeyde,

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ſeyde, Modir, ne diſmaye the noughte; for God hathe hidd in the his prevytees, for the ſalvacioun of the World. And in othere many places ſeythe here *Alkaron*, that *Jeſu Criſt* ſpak als ſone as he was born. And that Book ſeythe alſo, that *Jeſu* was ſent from God alle myghty, for to ben Myrour and Enſample and [f] Tokne to alle men. And the *Alkaron* ſeythe alſo of the day of Doom, how God ſchal come to deme alle maner of folk; and the Gode he ſchalle drawen on his ſyde, and putte hem in to Bliſſe; and the wykkede he ſchal condempne to the peynes of Helle. And amonges alle Prophetes, *Jeſu* was the moſt excellent and the moſte worthi, next God; and that he made the Goſpelles, in the whiche is gode Doctryne and helefulle, fulle of Charitee and Sothefaſtneſſe, and trewe prechinge to hem that beleeven in God; and that he was a verry Prophete, and more than a Prophete; and lyved with outen Synne, and zaf ſyghte to the Blynde, and helede the Lepres, and reyſede dede men, and ſteyghe to Hevene. And whan thei mowe holden the Boke of the Goſpelles of oure Lord writen, and namely, *Miſſus eſt Angelus Gabriel*; that Goſpel thei ſeyn, tho that ben lettred, often tymes in here

[f] *Speculum.*

Oriſouns, and thei kiſſen it and worſchipen it, with gret devocioun. Thei faſten an hool Monethe in the Zeer, and eten noughte but be nyghte, and thei kepen hem fro here Wyfes alle that Monethe: but the ſeke men be not conſtreyned to that Faſt. Alſo this Book ſpekethe of *Jewes*; and ſeythe, that thei ben curſed; for thei wolde not beleven, that *Jeſu Criſt* was comen of God; and that thei lyeden falſely on *Marie* and on hire Sone *Jeſu Criſt*, ſeyenge that thei hadden crucyfyed *Jeſu* the Sone of *Marie:* for he was nevere crucyfyed, as thei ſeyn; but that God made him to ſtye up to him with outen Dethe, and with outen Anoye: but he transfigured his lykneſſe in to *Judas Scariothe*, and him crucyfyeden the *Jewes*, and wenden, that it had ben *Jeſus:* but *Jeſus* ſteyghe to Hevenes alle quyk; and therfore thei ſeyn, that the Criſtene men erren and han no gode knowleche of this, and that thei beleeven folyly and falſly, that *Jeſu Criſt* was crucyfyed. And thei ſeyn zit, that and he had ben crucyfyed, that God had don azen his rightewiſneſſe, for to ſuffre *Jeſu Criſt*, that was innocent, to ben put upon the Cros, with outen Gylt. And in this Article thei ſeyn, that wee faylen, and that the gret Rightewiſneſſe of God ne myghte not ſuffre ſo gret a wrong.

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a wrong. And in this, faylethe here Feythe. For thei knoulechen wel, that the Werkes of *Jeſu Criſt* ben gode, and his Wordes and his Dedes and his Doctryne by his Goſpelles, weren trewe, and his Meracles alſo trewe; and the bleſſed Virgine *Marie* is good, and holy Mayden, before and aftre the Birthe of *Jeſu Criſt*; and that alle tho, that beleven perfitely in God, ſchul ben ſaved. And becauſe that thei gon ſo nye oure Feythe, thei ben lyghtly converted to Criſtene Lawe, whan men prechen hem and ſchewen hem diſtynctly the Lawe of *Jeſu Criſt*, and tellen hem of the Prophecyes. And alſo thei ſeyn, that thei knowen wel, be the Prophecyes, that the Lawe of *Machomete* ſchalle faylen, as the Lawe of the *Jewes* dide; and that the Lawe of Criſtene peple ſchalle laſte to the day of Doom. And zif ony man aske hem, what is here Beleeve; thei anſweren thus, and in this forme, Wee beleven God Formyour of Hevene and of Erthe and of alle othere thinges, that he made. And withouten him is no thing made. And we beleven of the day of Doom, and that every man ſchalle have his Meryte, aftre he hathe diſſerved. And we beleve it for Sothe, alle that God hathe ſeyd be the mouthes of his Prophetes. Alſo *Machomet* cõmand-

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ed in his *Alkaron*, that every man ſcholde have 2 Wyfes or 3 or 4; but now thei taken unto 9, and of Lemmanes, als manye as he may ſuſteyne. And zif ony of here Wyfes mys beren hem azenſt hire Husbonde, he may caſte hire out of his Houſe, and departe from him, and take another: but he ſchalle departe with hire his Godes. Alſo whan men ſpeken to hem, of the Fadre and of the Sone and of the Holy Goſt, thei ſeyn, that thei ben 3 perſones; but not o God. Fore here *Alkaron* ſpekethe not of the Trynyte. But thei ſeyn wel, that God hathe ſpeche, and elle where he dowmb; and God hathe alſo a Spirit, thei knowen wel, for elle thei ſeyn, he were not in lyve. And whan men ſpeken to hem of the Incarnacioũ, how that, be the word of the Angel, God ſente his Wyſdom in to Erthe, and enumbred him in the Virgyne *Marie:* And be the woord of God, ſchulle the Dede bẽ reyſed, at the day of Doom; thei ſeyn, that it is Sothe, and that the Woord of God hathe gret Strengthe. And thei ſeyn, that whoſo knew not the Woord of God, he ſcholde not knowe God. And thei ſeyn alſo, that *Jeſu Criſt* is the Woord of God; and ſo ſeythe here *Alkaron*, where it ſeythe, that the Angel ſpak to *Marie* and ſeyde, *Marie*, God

God ſchalle preche the Goſpel be the Woord of his Mowthe, and his name ſchalle be clept *Jeſu Criſt*. And thei ſeyn alſo, that *Abraham* was, Frend to God, and that *Moyſes* was famileer ſpekere with God; and *Jeſu Criſt* was the Woord and the Spirit of God; and that *Machomete* was right Meſſager of God. And thei ſeyn, that of theiſe 4, *Jeſu* was the moſt worthi and the moſt excellent and the moſt gret: ſo that thei han many gode Articles of oure Feythe, alle be it that thei have no parfite Lawe and Feythe, as Criſtene men han; and therfore ben thei lightly converted; and namely, tho that undirſtonden the Scriptures and the Prophecyes. For thei han the Goſpelles and the Prophecyes and the Byble, writen in here Langage. Wherfore thei conne meche of Holy Wrytt, but thei undirſtonde it not, but aftre the Lettre: and ſo don the *Jewes*; For thei undirſtonde not the Lettre goſtly, but bodyly: and therfore ben thei repreved of the wiſe, that goſtly underſtonden it. And therfore ſeythe ſeynt *Poul*; *Litera occidit*; *Spiritus vivificat*. Alſo the *Sarazines* ſeyn, that the *Jewes* ben curſed: for thei han defouled the Lawe, that God ſente hem be *Moyſes*. And the Criſtene ben curſed alſo, as thei ſeyn: for thei kepen not the

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Comandementes and the Preceptes of the Goſpelle, that *Jeſu Criſt* taughte hem. And therfore I ſchalle telle zou, what the Soudan tolde me, upon a day, in his Chambre. He leet voyden out of his Chambre alle maner of men, Lordes and othere: for he wolde ſpeke with me in Conſeille. And there he askede me, how the Criſtene men governed hem in oure Contree. And I ſeyde him, Righte wel: thonked be God. And he ſeyde me, Treulyche, nay: for zee Criſtene men ne recthen righte noghte how untrewl, to ſerve God. Ze ſcholde zeven enſample to the lewed peple, for to do wel; and zee zeven hem enſample to don evylle. For the Comownes, upon feſtyfulle dayes, whan thei ſcholden gon to Chirche to ſerve God, than gon thei to Tavernes, and ben there in glotony, alle the day and alle nyghte, and eten and drynken, as Beſtes that have no reſoun, and wite not whan thei have y now. And alſo the Criſtene men enforcen hem, in alle maneres that thei mowen, for to fighte, and for to deſceyven that on that other. And there with alle thei ben ſo proude, that thei knowen not how to ben clothed; now long, now ſchort, now ſtreyt, now large, now ſwerded, now daggered, and in alle manere gyſes. Thei ſcholden ben

ben ſymple, meke and trewe, and fulle of Almes dede, as *Jheſu* was, in whom thei trowe: but thei ben alle the contrarie, and evere enclyned to the Evylle, and to don evylle. And thei ben ſo coveytous, that for a lytylle Sylver, thei ſellen here Doughtres, here Suſtres and here owne Wyfes, to putten hem to Leccherie. And on with drawethe the Wif of another: and non of hem holdethe Feythe to another: but thei defoulen here Lawe, that *Jheſu Criſt* betook hem to kepe, for here Salvacioun. And thus for here Synnes, han thei loſt alle this Lond, that wee holden. For, for hire Synnes here God hathe taken hem in to oure Hondes, noghte only be Strengthe of our ſelf, but for here Synnes. For wee knowen wel in verry ſothe, that whan zee ſerve God, God wil helpe zou: and whan he is with zou, no man may be azenſt zou. And that knowe we wel, be oure Prophecyes, that Criſtene men ſchulle wynnen azen this Lond out of oure Hondes, whan thei ſerven God more devoutly. But als longe als thei ben of foule and of unclene Lyvynge, (as thei ben now) wee have no drede of hem, in no kynde: for here God wil not helpen hem in no wiſe. And than I asked him, how he knew the State of Criſtene men. And he anſwerde me, that

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he knew alle the ſtate of the Comounes alſo, be his Meſſangeres, that he ſente to alle Londes, in manere as thei weren Marchauntes of precyous Stones, of Clothes of Gold and of othere thinges; for to knowen the manere of every Contree amonges Criſtene men. And than he leet clepe in alle the Lordes, that he made voyden firſt out of his Chambre; and there he ſchewed me 4, that weren grete Lordes in the Contree, that tolden me of my Contree, and of many othere Criſtene Contrees, als wel as thei had ben of the ſame Contree: and thei ſpak Frenſche righte wel; and the Sowdan alſo, where of I had gret Marvaylle. Allas! that it is gret ſclaundre to oure Feythe and to oure Lawe, whan folk that ben with outen Lawe, ſchulle repreven us and undernemen us of oure Synnes. And thei that ſcholden ben converted to *Criſt* and to the Lawe of *Jheſu*, be oure gode Enſamples and be oure acceptable Lif to God, and ſo converted to the Lawe of *Jheſu Criſt*, ben thorghe oure Wykkedneſſe and evylle lyvynge, fer fro us and Straungeres fro the holy and verry Beleeve, ſchulle thus appelen us and holden us for wykkede Lyveres and curſed. And treuly thei ſey ſothe. For the *Sarazines* ben gode and feythfulle. For thei kepen entierly the Cõmaundement of the Holy Book *Alkaron*,

ron, that God ſente hem be his Meſſager *Machomet*; to the whiche, as thei ſeyne, ſeynt *Gabrielle* the Aungel often tyme tolde the wille of God. And zee ſchulle undirſtonde, that *Machamote* was born in *Arabye*, that was firſt a pore Knave, that kept Cameles, that wenten with Marchantes for Marchandize; and ſo befelle, that he wente with the Marchandes in to *Egipt*: and thei weren than Criſtene, in tho partyes. And at the Deſertes of *Arabye*, he wente in to a Chapelle, where a Eremyte duelte. And whan he entred in to the Chapelle, that was but a lytille and a low thing, and had but a lityl Dore and a low, than the Entree began to wexe ſo gret and ſo large and ſo highe, as thoughe it had ben of a gret Mynſtre, or the Zate of a Paleys. And this was the firſte Myracle, the *Sarazins* ſeyn, that *Machomete* dide in his Zouthe. Aftre began he for to wexe wyſe and riche; and he was a gret Aſtronomer: and aftre he was Goveronour and Prince of the Lond of *Cozrodane*; and he governed it fully wiſely, in ſuche manere, that whan the Prince was ded, he toke the Lady to Wyfe, that highte *Gadrige*. And *Machomete* felle often in the grete Sikeneſſe, that men callen the fallynge Evylle: wherfore the Lady was fulle

fulle ſorry, that evere ſche toke him to Huſbonde. But *Machomete* made hire to beleeve, that alle tymes, whan he felle ſo, *Gabriel* the Angel cam for to ſpeke with him; and for the gret lighte and brightneſſe of the Angelle, he myghte not ſuſteyne him fro fallynge. And therfore the *Sarazines* ſeyn, that *Gabriel* cam often to ſpeke with him. This *Machomete* regned in *Arabye*, the Zeer of oure Lord *Jheſu Criſt* 610; and was of the Generacioun of *Yſmael*, that was *Abrahames* Sone, that he gat upon *Agar* his Chamberere. And therfore ther ben *Sarazines*, that ben clept *Iſmaelytenes*; and sūme *Agaryenes*, of *Agar*: and the othere propurly ben clept *Sarrazines*, of *Sarra*: and sūme ben clept *Moabytes*, and sūme *Amonytes*; fro the 2 Sones of *Lothe*, *Moab* and *Amon*, that he begat on his Doughtres, that weren aftirward grete erthely Princes. And alſo *Machomete* loved wel a gode Heremyte, that duelled in the Deſertes, a Myle fro Mount *Synay*, in the Weye that men gon fro *Arabye* toward *Caldee*, and toward *Ynde*, o day journey fro the See, where the Marchauntes of *Venyſe* comen often for Marchandiſe. And ſo often wente *Machomete* to this Heremyte, that alle his men weren wrothe: for he wolde gladly here this

this Heremyte preche, and make his men wake alle nyghte: and therfore his men thoughten to putte the Heremyte to Dethe: and ſo it befelle upon a nyght, that *Machomete* was dronken of gode Wyn, and he felle on ſlepe; and his men toke *Machometes* Swerd out of his Schethe, whils he ſlepte, and there with thei ſlowghe this Heremyte; and putten his Swerd alle blody in his Schethe azen. And at morwe, whan he fond the Heremyte ded, he was fulle ſory and wrothe, and wolde have don his men to Dethe: but thei alle with on accord ſeyd, that he him ſelf had ſlayn him, when he was dronken, and ſchewed him his Swerd alle blody: and he trowed, that thei hadden ſeyd ſothe. And than he curſed the Wyn, and alle tho that drynken it. And therfore *Sarrazines*, that be devout, drynken nevere no Wyn: but ſūme drynken it prevyly. For zif thei dronken it openly, thei ſcholde ben repreved. But thei drynken gode Beverage and ſwete and norysſhynge, that is made of Galamelle: and that is that men maken Sugar of, that is of righte gode ſavour: and it is gode for the Breeſt. Alſo it befallethe ſumtyme, that Criſtene men becomen *Sarazines*, outher for povertee, or for ſympleneſſe, or elles for here owne wykkedneſſe. And therfore

therfore the Archiſlamyn or the Flamyn, as oure Erchebisſhopp or Bisſhopp, whan he reſceyvethe hem, ſeythe thus, *La ellec, Sila. Machomete rores alla:* that is to ſeye; There is no God but on, and *Machomete* his Meſſager.

Cap. XIII.

Of the Londes of Albanye, *and of* Libye. *Of the Wisſhinges, for Wacchinge of the Sperhauk; and of* Noes *Schippe.*

NOW ſithe I have told zou beforn of the Holy Lond, and of that Contree abouten, and of many Weyes for to go to that Lond, and to the Mount *Synay*, and of *Babyloyne* the more and the leſſe, and to other places, that I have ſpoken beforn; now is tyme, zif it lyke zou, for to telle zou of the Marches and Iles, and dyverſe Beſtes, and of dyverſe folk bezond theiſe Marches. For in tho Contrees bezonden, ben many dyverſe Contrees, and many grete Kyngdomes; that ben departed be the 4 Flodes, that comen from Paradys

Paradys terreſtre. For *Meſopotayme* and the Kyngdõ of *Caldee* and *Arabye*, ben betwene the 2 Ryveres of *Tygre* and of *Eufrates*. And the Kyngdom of *Mede* and of *Perſye*, ben betwene the Ryveres of *Nile* and of *Tigres*. And the Kyngdom of *Syrie*, where of I have ſpoken beforn, and *Paleſtyne* and *Phenycie*, ben betwene *Eufrates* and the See *Medyterrane*: the whiche See durethe in Lengthe, fro *Mayrok*, upon the See of *Spayne*, unto the grete See; ſo that it laſtethe bezonde *Coſtantynople* 3040 Myles of *Lombardye*. And toward the See *Occyan* in *Ynde*, is the Kyngdom of *Shithie*, that is alle cloſed with Hilles. And aftre undre *Schithie*, and fro the See of *Caſpie*, unto the Flom *Thainy*, is *Amazoyne*, that is the Lond of *Femynye*, where that no man is, but only alle Wommen. And aftre is *Albanye*, a fulle gret Reme. And it is clept *Albanye*, becauſe the Folk ben whitere there, than in other Marches there abouten. And in that Contree ben ſo gret Houndes and ſo ſtronge, that thei aſſaylen Lyouns, and ſleu hem. And thanne aftre is *Hircanye*, *Bactrye*, *Hiberye*, and many other Kyngdomes. And betwene the rede See and the See *Occyan*, toward the Southe, is the Kyngdom of *Ethiope*, and of *Lybye* the hyere. The which Lond of

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of *Lybye*, (that is to ſeyne *Libye* the lowe) that begynnethe at the See of *Spayne*, fro thens where the Pyleres of *Hercules* ben, and durethe unto aneyntes *Egipt* and toward *Ethiope*. In that Contree of *Libye*, is the See more highe than the Lond; and it ſemethe that it wolde covere the Erthe, and natheles zit it paſſethe not his Markes. And men ſeen in that Contre a Mountayne, to the whiche no man comethe. In this Lond of *Libye*, whoſo turnethe toward the Eſt, the Schadewe of him ſelf is on the right ſyde: and here in oure Contree, the ſchadwe is on the left ſyde. In that See of *Libye*, is no Fiſſche: for thei mowe not lyve ne dure, for the gret hete of the Sonne; becauſe that the Watre is evermore boyllynge, for the gret hete. And many othere Londes there ben, that it were to long to tellen or to nombren: but of ſum parties, I ſchal ſpeke more pleynly here aftre.

Whoſo wil thanne gon toward *Tartarie*, toward *Perſie*, toward *Caldee*, and toward *Ynde*, he moſt entre the See, at *Gene* or at *Venyſe* or at ſum other Havene, that I have told zou before. And than paſſe men the See, and arryven at *Trapazond*, that is a gode Cytee; and it was wont to ben the Havene

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of *Pountz*. There is the Havene of *Perſanes* and of *Medaynes* and of the Marches there bezonde. In that Cytee lythe ſeynt *Athanaſie*; that was Biſhopp of *Aliſandre*, that made the Pſalm, *Quicunq; vult*. This *Athanaſius* was a gret Doctour of Dyvynytee: and becauſe that he preched and ſpak ſo depely of Dyvynytee and of the Godhede, he was accuſed to the Pope of *Rome*, that he was an Heretyk. Wherfore the Pope ſente aftre hym, and putte him in Preſoun: and whils he was in Preſoun, he made that *Pſalm*, and ſente it to the Pope, and ſeyde; that zif he were an Heretyk, that was that Hereſie; for that, he ſeyde, was his Beleeve. And whan the Pope ſaughe it, and had examyned it, that it was parfite and gode, and verryly oure Feythe and oure Beleeve, he made him to ben delyvered out of Preſoun, and cõmanded that *Pſalm* to ben ſeyd every day at Pryme: and ſo he held *Athanaſie* a gode man. But he wolde nevere go to his Biſhopriche azen, becauſe that thei accuſed him of Hereſye. *Trapazond* was wont to ben holden of the Emperour of *Coſtantynople*: but a gret man, that he ſente for to kepe the Contree azenſt the *Turkes*, uſurped the Lond, and helde it to himſelf, and cleped him Emperour of *Trapazond*.

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And from thens, men gon thorghe *litille Ermonye*. And in that Contree is an old Caſtelle, that ſtont upon a Roche, the whiche is cleped the Caſtelle of the *Sparrehawk*, that is bezonde the Cytee of *Layays*, beſide the Town of *Pharſipee*, that belongethe to the Lordſchipe of *Cruk*; that is a riche Lord and a gode Criſtene man; where men fynden a Sparehauk upon a Perche righte fair, and righte wel made; and a fayre Lady of *Fayrye*, that kepethe it. And who that wil wake that Sparhauk, 7 dayes and 7 nyghtes; and as sūme men ſeyn, 3 dayes and 3 nyghtes, with outen Companye and with outen Sleep, that faire Lady ſchal zeven him, whan he hathe don, the firſt Wyſſche, that he wil wyſſche, of erthely thinges: and that hathe been proved often tymes. And o tyme befelle, that a Kyng of *Ermonye*, that was a worthi Knyght and doughty man and a noble Prince, woke that Hauk ſum tyme: and at the ende of 7 dayes and 7 nyghtes, the Lady cam to him, and bad him wiſſchen; for he he had wel diſſerved it. And he anſwerde, that he was gret Lord y now, and wel in pees, and hadde y nowghe of worldly Ricchefſe; and therfore he wolde wisſhe non other thing, but the body of that faire Lady, to have it at

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his wille. And ſche anſwerde him, that he knew not what he asked; and ſeyde, that he was a Fool, to deſire that he myghte not have: for ſche ſeyde, that he ſcholde not aske, but erthely thing: for ſche was non erthely thing, but a goſtly thing. And the Kyng ſeyde, that he ne wolde asken non other thing. And the Lady anſwerde, Sythe that I may not withdrawe zou fro zoure lewed Corage, I ſchal zeve zou with outen wyſſchinge, and to alle hem that ſchulle com of zou. Sire Kyng, zee ſchulle have Werre withouten Pees, and alle weys to the 9 Degree, zee ſchulle ben in Subjeccioun of zoure Enemyes; and zee ſchulle ben nedy of alle Godes. And nevere ſithen, nouther the Kyng of *Ermonye*, ne the Contree, weren never in Pees, ne thei hadden never ſithen plentee of Godes; and thei han ben ſithen alle weyes undre Tribute of the *Sarrazines*. Alſo the ſone of a pore man woke that Hauke, and wisſhed that he myghte s cheve wel, and to ben happy to Marchandiſe. And the Lady graunted him. And he becam the moſt riche and the moſt famouſe Marchaunt, that myghte ben on See or on Erthe. And he becam ſo riche, that he knew not the 1000 part of that he hadde:

s *Chevir*, F.

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and he was wyſere, in wiſſchynge, than was the Kyng. Alſo a Knyght of the Temple wooke there; and wyſſched a Purs evere more fulle of Gold; and the Lady graunted him. But ſche ſeyde him, that he had asked the deſtruccioun of here Ordre; for the truſt and the affiance of that Purs, and for the grete pryde, that thei ſcholde haven: and ſo it was. And therfore loke, he kepe him wel, that ſchalle wake: for zif he ſlepe, he is loſt, that nevere man ſchalle ſeen him more. This is not the righte Weye for to go to the parties, that I have nempned before; but for to ſee the Merveyle, that I have ſpoken of.

And therfore who ſo will go right weye, men gon fro *Trapazond* toward *Ermonye the grete*, unto a Cytee that is clept [h] *Artyroun*, that was wont to ben a gode Cytee and a plentyous; but the *Turkes* han gretly waſted it. There aboute growethe no Wyn ne Fruyt, but litylle or elle non. In this Lond, is the Erthe more highe than in ony other; and that makethe gret cold. And there ben many gode Watres, and gode Welles, that comen undre erthe, fro the Flom of Paradys, that is clept *Eufrates*, that is a Jorneye [i] beſyde that Cytee. And that Ryvere comethe towardes

[h] *Atpiroi*, L. 1, 2. [i] *Ab iſta Civitate*, L.

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Ynde, undre Erthe, and reſortethe in to the Lond of [k] *Altazar*. And ſo paſſe men be this *Ermonie*, and entren the See of *Perſie*. Fro that Cytee of *Artyroun*, go men to an Hille, that is clept [l] *Sabiſſocolle*. And there beſyde is another Hille, that men clepen *Ararathe*: but the *Jewes* clepen it [m] *Taneez*; where *Noes* Schipp reſted, and zit is upon that Montayne: and men may ſeen it a ferr, in cleer Wedre: and that Montayne is wel a 7 Myle highe. And ſum men ſeyn, that thei han ſeen and touched the Schipp; and put here Fyngres in the parties, where the Feend went out, whan that *Noe* ſeyde, *Benedicite*. But thei that ſeyn ſuche Wordes, ſeyn here Wille: for a man may not gon up the Montayne, for gret plentee of Snow, that is alle weys on that Montayne; nouther Somer ne Wynter: ſo that no man may gon up there; ne nevere man dide, ſithe the tyme of *Noe*; ſaf a Monk, that, be the grace of God, broughte on of the Plankes doun; that zit is in the Mynſtre, at the foot of the Montayne. And beſyde is the Cytee of *Dayne*, that *Noe* founded. And faſte by is the Cytee of *Any*, in the whiche were a 1000 Chirches. But upon that Mon-

[k] *Aliazar*, L. 1, 2. [l] *Sabiſſabella*, L. 1, 2.
[m] *Iham*, L. 1. *Tam.* L. 2.

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tayne, to gon up, this Monk had gret desir; and so upon a day, he wente up: and whan he was upward the 3 part of the Montayne, he was so wery, that he myghte no ferthere, and so he rested him, and felle o slepe; and whan he awook, he fonde him self liggynge at the foot of the Montayne. And than he preyede devoutly to God, that he wolde vouche saf to suffre him gon up. And an Angelle cam to him, and seyde, that he scholde gon up; and so he dide. And sithe that tyme, never non. Wherfore men scholde not beleeve suche Woordes.

Fro that Montayne go men to the Cytee of *Thauriso*, that was wont to ben clept *Taxis*, that is a fulle fair Cytee, and a gret, and on of the beste, that is in the World, for Marchandise: and it is in the Lond of the Emperour of *Persie*. And men seyn, that the Emperour takethe more gode, in that Cytee, for Custom of Marchandise, than dothe the riccheste Cristene Kyng of alle his Reme, that livethe. For the Tolle and the Custom of his Marchantes is with outen estymacioun to ben nombred. Beside that Cytee, is a Hille of Salt; and of that Salt, every man takethe what he will, for to salte with, to his nede. There duellen many Cristene men, undir Tribute

bute of *Sarrazines*. And fro that Cytee, men paſſen be many Townes and Caſtelles, in goynge toward *Ynde*, unto the Cytee of *Sadonye*, that is a 10 iourneyes fro *Thauriſo*; and it is a fulle noble Cytee, and a gret. And there duellethe the Emperour of *Perſie*, in Somer: for the Contree is cold y now. And there ben gode Ryveres, berynge Schippes. Aftre go men the Weye toward *Ynde*, be many iorneyes, and be many Contreyes, unto the Cytee, that is clept *Caſſak*, that is a fulle noble Cytee, and a plentyous of Cornes and Wynes, and of alle other Godes. This is the Cytee, where the 3 Kynges metten to gedre, whan thei wenten to ſechen oure Lord in *Bethlem*, to worſchipe him, and to preſente him with Gold, Enſence and Myrre. And it is from that Cytee to *Bethleem* 53 iourneyes. Fro that Cytee, men gon to another Cytee, that is clept *Bethe*, that is a iourneye fro the See, that men clepen the [n] gravely See. That is the beſte Cytee, that the Emperour of *Perſie* hathe, in alle his Lond. And thei clepen it there *Chardabago*; and others clepen it *Vapa*. And the *Paynemes* ſeyn, that no Criſtene man may not longe duelle, ne enduren with the lif, in that Cytee: but

[n] *Azenoſum*, L.

dyen with in ſchort tyme; and no man knowethe not the cauſe. Aftre gon men, be many Cytees and Townes, and grete Contrees, that it were to longe to telle, unto the Cytee of *Cornaa*, that was wont to be ſo gret, that the Walles abouten holden 25 Myle aboute. The Walles ſchewen zit: but it is not alle enhabited. From *Cornaa*, go men be many Londes, and many Cytees and Townes, unto the Lond of *Job*: and there endethe the Lond of the Emperour of *Perſie*.

Cap. XIV.

Of the Lond of Job; *and of his Age. Of the* Aray *of men of* Caldee. *Of the Lond where Wommen duellen, with outen companye of men. Of the knouleche and vertues of the verray Dyamant.*

Aftre the departynge fro *Cornaa*, men entren in to the lond of *Job*, that is a fulle fair Contree, and a plentyous of alle Godes. And men clepen that Lond, the Lond of

of *Sweze*. In that Lond, is the Cytee of [a] *Theman*. *Job* was a *Payneem*, and he was [b] *Are* of *Goſre* his Sone, and held that Lond, as Prynce of that Contree; and he was ſo riche, that he knew not the hundred part of his Godes. And alle thoughe he were a *Payneem*, natheles he ſerved wel God, aftre his Lawe: and oure Lord toke his Service to his pleſance. And whan he felle in poverte, he was 78 Zeer of Age. And aftre, whan God had preved his pacyence, and that it was ſo gret, he broughte him azen to richeſſe, and to hiere Eſtate than he was before. And aftre that he was Kyng of *Ydumye*, aftre Kyng *Eſau*. And whan he was Kyng, he was clept *Jobab*. And in that Kyngdom, he lyvede aftre [c] 170 Zere: and ſo he was of Age, whan he dyede, 248 Zeer. In that Lond of *Job*, there nys no defaute of no thing, that is nedefulle to mannes body. There ben Hilles, where men geten gret plentee of Manna, in gretter habundance, than in ony other Contree. This Manna is clept Bred of Aungeles; and it is a white thing, that is fulle ſwete and righte delicyous, and more ſwete than Hony

[a] *Hemon*, L. 1, 2. *Thomar*, E.
[b] *Cofraas* ſon, E. 4. *Cofraa* ys ſone, E. 2, 3. *Are de Goſra*, L. 1, 2.
[c] 140 Years, *Job* xlii. 16.

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or Sugre; and it comethe of the dew of Heyene, that fallethe upon the Herbes, in that Contree; and it congelethe and becomethe alle white and ſwete: and men putten it in Medicynes for riche men, to make the Wombe lax, and to purge evylle Blode: for it clenſethe the Blode, and puttethe out Malencolye. This Lond of *Job* marchethe to the Kyngdom of *Caldee*. This Lond of *Caldee* is fulle gret: and the Langage of that Contree is more gret in ſownynge, than it is in other parties bezonde the See. Men paſſen to go bezonde, be the Tour of *Babiloyne* the grete; of the whiche I have told zou before, where that alle the Langages weren firſt chaunged. And that is a 4 Jorneyes fro *Caldee*. In that Reme, ben faire men, and thei gon fulle nobely arrayed in Clothes of Gold, or frayed and apparayled with grete Perles and precyous Stones, fulle nobely: and the Wõmen ben righte foule and evylle arrayed; and thei gon alle bare fote, and clothed in evylle Garnementes, large and wyde, but thei ben ſchorte to the Knees; and longe Sleves doun to the feet, lyche a Monkes Frokke; and here Sleves ben hongyng aboute here Schuldres: and thei ben blake Wõmen, foule and hidouſe; and treuly as foule as thei ben, als evele thei ben. In that Kyngdom

Kyngdom of *Caldee*, in a Cytee, that is clept *Hur*, duelled *Thare*, *Abrahames* Fadre: and there was *Abraham* born: and that was in that tyme, that *Nunus* was Kyng of *Babiloyne*, of *Arabye* and of *Egypt*. This *Nunus* made the Cytee of *Nynyvee*, the whiche that *Noe* had begonne before: and be cauſe that *Nunus* performed it, he cleped it *Nynyvee*, aftre his owne name. There lythe *Thobye* the Prophete, of whom Holy Writt ſpekethe offe. And fro that Cytee of *Hur*, *Abrahã* departed, be the cõmandement of God, fro thens, aftre the Dethe of his Fadre; and ladde with him *Sarra* his Wif and *Lothe* his brotheres ſone, becauſe that he hadde no Child. And thei wenten to duelle in the Lond of *Chanaan*, in a place, that is clept *Sychem*. And this *Lothe* was he, that was ſaved, whan *Sodom* and *Gomorre* and the othere Cytees weren brent and ſonken doun to Helle; where that the dede See is now, as I have told zou before. In that lond of *Caldee*, thei han here propre Langages, and here propre Lettres.

Beſyde the Lond of *Caldee*, is the Lond of *Amazoyne*. And in that Reme is alle Wõmen, and no man; noght, as sũme men ſeyn, that men mowe not lyve there, but for becauſe

çauſe that the Wõmen wil not ſuffre no men amonges hem, to ben here Sovereynes. For ſum tyme, ther was a Kyng in that Contrey; and men maryed, as in other Contreyes: and ſo befelle, that the Kyng had Werre, with hem of *Sithie*; the whiche Kyng highte *Colopeus*, that was ſlayn in Bataylle, and alle the gode Blood of his Reme. And whan the Queen and alle the othere noble Ladyes ſawen, that thei weren alle Wydewes, and that alle the rialle Blood was loſt, thei armed hem, and as Creatures out of Wytt, thei ſlowen alle the men of the Contrey, that weren laft. For thei woldẽ, that alle the Wõmen weren Wydewes, as the Queen and thei weren. And fro that tyme hiderwardes, thei nevere wolden ſuffren man to dwelle amonges hem, lenger than 7 dayes and 7 nyghtes; ne that no Child that were Male, ſcholde duelle amonges hem, lenger than he were noryſcht; and thanne ſente to his Fader. And whan thei wil have ony companye of man, than thei drawen hem towardes the Londes marchynge next to hẽ: and than thei have Loves, that uſen hem; and thei duellen with hem an 8 dayes or 10; and thanne gon hom azen. And zif thei have ony knave Child, thei kepen it a certeyn tyme, and than ſenden it to the Fadir, whan he can gon

gon allone, and eten be him ſelf; or elle thei ſleen it: and zif it be a femele, thei don away that on Pappe, with an hote Hiren: and zif it be a Womman of gret Lynage, thei don awey the left Pappe, that thei may the better beren a Scheeld: and zif it be a Wõman of ſymple Blood, thei don awey the ryzt Pappe, for to ſcheten with Bowe Turkeys: for thei ſchote well with Bowes. In that Lond thei have a Queen, that governethe alle that Lond: and alle thei ben obeyſſant to hire. And alweys thei maken here Queen by Eleccioun, that is moſt worthy in Armes. For thei ben right gode Werryoures, and wyſe, noble and worthi. And thei gon often tyme in ſowd, to help of other Kynges, in here Werres, for Gold and Sylver, as othere Sowdyoures don: and thei meyntenen hem ſelf right vygoureſly. This Lond of *Amazoyne* is an Yle, alle envirouned with the See, ſaf in 2 places, where ben 2 entrees. And bezond that Watir, duellen the men, that ben here Paramoures and hire Loves, where thei gon to ſolacen hem, whan thei wole. Beſyde *Amazoyne*, is the Lond of *Tarmegyte*, that is a gret Contree and a fulle delectable: and for the godneſſe of the Contree, Kyng *Aliſandre* leet firſt make there the Cytee of *Aliſandre*;

ſandre; and zit he made 12 Cytees of the ſame name: but that Cytee is now clept *Celſite*. And fro that other Coſt of *Caldee*, to ward the Southe, is *Ethiope* a gret Contree, that ſtrecchethe to the ende of *Egypt*. *Ethiope* is departed in 2 princypalle parties; and that is, in the Eſt partie and in the Meridionelle partie: the whiche partie meridionelle is clept *Moretane*. And the folk of that Contree ben blake y now, and more blake than in the tother partie; and thei ben clept *Mowres*. In that partie is a Welle, that in the day it is ſo cold, that no man may drynke there offe; and in the nyght it is ſo hoot, that no man may ſuffre his hond there in. And bezonde that partie, toward the Southe, to paſſe by the See *Occean*, is a gret Lond and a gret Contrey: but men may not duelle there, for the fervent brennynge of the Sonne; ſo is it paſſynge hoot in that Contrey. In *Ethiope* alle the Ryveres and alle the Watres ben trouble, and thei ben ſomdelle ſalte, for the gret hete that is there. And the folk of that Contree ben lyghtly dronken, and han but litille appetyt to mete: And thei han comounly the Flux of the Wombe: and thei lyven not longe. In *Ethiope* ben many dyverſe

verſe folk: and *Ethiope* is clept *Cuſis*. In that Contree ben folk, that han but o foot: and thei gon ſo faſt, that it is marvaylle: and the foot is ſo large, that it ſchadewethe alle the Body azen the Sonne, whanne thei wole lye and reſte hem [d]. In *Ethiope*, whan the Children ben zonge and lytille, thei ben alle zelowe: and whan that thei wexen of Age, that zalowneſſe turnethe to ben alle blak. In *Ethiope* is the Cytee of *Saba*; and the Lond, of the whiche on of the 3 Kynges, that preſented oure Lord in *Bethleem*, was Kyng offe.

Fro *Ethiope* men gon to *Ynde*, be manye dyverſe Contreyes. And men clepen the highe *Ynde*, *Emlak*. And *Ynde* is devyded in 3 princypalle parties; that is, the more, that is a fulle hoot Contree; and *Ynde* the leſſe, that is a fulle atempree Contrey, that ſtrecchethe to the Lond of *Mede*: and the 3 part toward the Septentrion, is fulle cold; ſo that for pure cold and contynuelle Froſt, the Watre becomethe Criſtalle. And upon tho Roches of Criſtalle, growen the gode

[d] See *Pliny*'s Natural Hiſtory, L. 7. C. 2. *Item hominum genus, qui Monoſcelli vocarentur, ſingulis cruribus, mira pernicitatis ad ſaltum; eoſdemq; Sciopodas vocari, quod in majori æſtu, humi jacentes reſupini, umbrâ ſe pedum protegant.*

[e] Dyamandes, that ben of trouble Colour. Zalow Criſtalle drawethe Colour lyke Oylle. And thei ben ſo harde, that no man may pollyſche hem: and men clepen hem Dyamandes in that Contree; and Hameſe in another Contree. Othere Dyamandes men fynden in *Arabye*, that ben not ſo gode; and thei ben more broun and more tendre. And other Dyamandes alſo men fynden in the Ile of *Cipre*, that ben zit more tendre; and hem men may wel polliſche. And in the Lond of *Macedoyne* men fynden Dyamaundes alſo. But the beſte and the moſt precyouſe ben in *Ynde*. And men fynden many tymes harde Dyamandes in a Maſſe, that comethe out of Gold, whan men puren it and fynen it out of the Myne; whan men breken that Maſſe in ſmale peces. And ſum tyme it happenethe, that men fynden sūme as grete as a peſe, and sūme laſſe; and thei ben als harde as tho of *Ynde*. And alle be it that men fynden gode Dyamandes in *Ynde*, zit natheles men fynden hem more comounly upon the Roches in the See, and upon Hilles where the Myne of Gold is. And thei growen many to gedre, on lytille, another gret. And ther ben sūme of the gretneſſe of a Bene, and sūme als grete as an Ha-

[e] e: *Pliny*, in his 37th Book and 4th Chap.

ſelle

ſelle Note. And thei ben ſquare and poynted of here owne kynde, bothe aboven and benethen, with outen worchinge of mannes hond. And thei growen to gedre, male and femele. And thei ben noryſſcht with the Dew of Hevene. And thei engendren comounly, and bryngen forthe ſmale Children, that multiplyen and growen alle the Zeer. I have often tymes aſſayed, that zif a man kepe hem with a litylle of the Roche, and wete hem with *May* Dew ofte ſithes, thei ſchulle growe everyche Zeer; and the ſmale wole wexen grete. For righte as the fyn Perl congelethe and wexethe gret of the Dew of Hevene, righte ſo dothe the verray Dyamand: and righte as the Perl of his owne kynde takethe Roundneſſe, righte ſo the Dyamand, be vertu of God, takethe ſquareneſſe. And men ſchalle bere the Dyamaund on his left ſyde: for it is of grettere vertue thanne, than on the righte ſyde. For the ſtrengthe of here growynge is toward the Northe, that is the left ſyde of the World; and the left parte of man is, whan he turnethe his Face toward the Eſt. And zif zou lyke to knowe the Vertues of the Dyamand, (as men may fynde in the Lipidarye, that many men knowen noght) I ſchalle telle zou: as thei bezonde the See ſeyn and affermen,

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affermen, of whom alle Science and alle Philoſophie comethe from. He that berethe the Diamand upon him, it zevethe him hardyneſſe and manhode; and it kepethe the Lemes of his Body hole. It zevethe him victorye of his Enemyes, in Plee and in Werre; zif his cauſe be rightefulle: and it kepethe him that berethe it, in gode Wytt: and it kepethe him fro Strif and Ryot; fro Sorwes and frō Enchauntementes and from Fantafyes and illuſiouns of wykked Spirites. And zif ony curſed Wycche or Enchauntour wolde bewycche him, that berethe the Dyamand; alle that Sorwe and myſchance ſchalle turne to him ſelf, thorghe Vertu of that Ston. And alſo no wylde Beſt dar aſſaylle the man, that berethe it on him. Alſo the Dyamand ſcholde ben zoven frely, with outen coveytynge and with outen byggynge: and than it is of grettere vertue. And it makethe a man more ſtrong and more fad azenſt his Enemyes. And it helethe him that is lunatyk, and hem that the Fend purſuethe or travaylethe. And zif Venym or Poyſoun be broughte in preſence of the Dyamand, anon it begynnethe to wexe moyſt and for to ſwete. There ben alſo Dyamandes in *Ynde*, that ben clept Violaſtres; (for here colour is liche Vyolet, or more browne than the Violettes) that

ben

ben fulle harde and fulle precyous: but zit ſum men love not hem ſo wel as the othere; but in ſothe to me, I wolde loven hem als moche as the othere; for I have ſeen hem aſſayed. Alſo there is an other maner of Dyamandes, that ben als white as Criſtalle; but thei ben a litylle more trouble: and thei ben gode and of gret vertue, and alle thei ben ſquare and poynted of here owne kynde. And sūme ben 6 ſquared, sūme 4 ſquared and sūme 3, as nature ſchapethe hem. And therfore whan grete Lordes and Knyghtes gon to ſeche Worſchipe in Armes, thei beren gladly the Dyamaund upon hem.

I ſchal ſpeke a litille more of the Dyamandes, alle thoughe I tarye my matere for a tyme, to the ende that thei that knowen hem not, be not diſceyved be [f] Gabberes, that gon be the Contree, that ſellen hem. For whoſo wil bye the Dyamand, it is nedefulle to him, that he knowe hem; be cauſe that men counterfeten hem often of Criſtalle, that is zalow; and of Saphires of cytryne colour, that is zalow alſo; and of the Saphire Loupe, and of many other Stones. But I telle zou, theiſe contrefetes ben not ſo harde; and alſo the poyntes wil breken lightly, and men may eſily pol-

[f] *Barrgtours*, F.

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liſſche hem. But sūme Werkmen, for malice, will not polliſche hem, to that entent, to maken men beleve, that thei may not ben polliſcht. But men may aſſay hē in this manere; Firſt ſchere with hem or write with hem in Saphires, in Criſtalle or in other precious Stones. Aftre that men taken the Ademand, that is the Schipmannes Ston, that drawethe the Nedle to him, and men leyn the Dyamand upon the Ademand, and leyn the Nedle before the Ademand; and zif the Dyamand be gode and vertuous, the Ademand drawethe not the Nedle to him, whils the Dyamand is there preſent. And this is the preef, that thei bezonde the See maken. Natheles it befallethe often tyme, that the gode Dyamande leſethe his vertue, be ſyñe and for Incontynence of him, that berethe it: and thanne it is nedfulle to make it to recoveren his vertu azen, or elle it is of litille value.

CAP.

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Cap. XV.

Of the Cuſtoms of Yles abouten Ynde. *Of the difference betwix Ydoles and Simulacres. Of 3 maner growing of Peper upon o Tree. Of the Welle, that chaungethe his odour, every hour of the day; and that is Mervaylle.*

IN *Ynde* ben fulle manye dyverſe Contrees: and it is cleped *Ynde*, for a Flom, that rennethe thorghe out the Contree, that is clept *Ynde*. In that Flōme men fynden Eles of 30 Fote long and more [a]. And the folk that duellen nyghe that Watre, ben of evylle colour, grene and zalow. In *Ynde* and abouten *Ynde*, ben mo than 5000 Iles, gode and grete, that men duellen in, with outen tho that ben inhabitable, and with outen othere ſmale Iles. In every Ile, is gret plentee of Cytees and of Townes and of folk, with outen nombre [b]. For men of *Ynde* han this condicioun of kynde, that thei nevere gon out of here owne Con-

[a] *Pliny*, L. IX. C. 3. [b] *Ibid.* L. VI. C. 17. b.

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tree; and therfore is ther gret multitude of peple: but thei ben not ſterynge ne mevable, be cauſe that thei ben in the firſte Clymat, that is of *Saturne*. And *Saturne* is ſloughe and litille mevynge: for he taryethe to make his turn be the 12 Signes, 30 Zeer; and the Mone paſſethe thorghe the 12 Signes in o Monethe. And for be cauſe that *Saturne* is of ſo late ſterynge, therfore the folk of that Contree, that ben undre his Clymat, han of kynde no wille for to meve ne ſtere to ſeche ſtrange places. And in oure Contree is alle the contrarie. For wee ben in the ſeventhe Clymat, that is of the Mone. And the Mone is of lyghtly mevynge; and the Mone is Planete of Weye: and for that skylle, it zevethe us wille of kynde, for to meve lyghtly, and for to go dyverſe weyes, and to ſechen ſtrange thinges and other dyverſitees of the World. For the Mone envyrounethe the Erthe more haſtyly than ony othere Planete.

Alſo men gon thorghe *Ynde* be many dyverſe Contrees, to the grete See *Occean*. And aftre men fynden there an Ile, that is clept [b] *Crues*: and thidre comen Marchantes of *Venyſe* and *Gene* and of other Marches, for to

[b] *Hermes*, E. 1, 2, 3, 4. *Crynes*, F. 1, 2. *Grynes*, L. 1, 2. *Ormens*, L 3. *Ormuz*, L. 4.

byen

byen Marchandyſes. But there is ſo grete hete in tho Marches, and namely in that Ile; that for the grete diſtreſſe of the hete, mennes Ballokkes hangen doun to here knees, for the gret diſſolucioun of the Body. And men of that Contree, that knowen the manere, lat bynde hem up, or elle myghte thei not lyve; and anoynt hem with Oynementes made therfore, to holde hem up. In that Contree and in *Ethiope* and in many other Contrees, the folk lyggen alle naked in Ryveres and Watres, men and wommen to gedre, [c] fro undurne of the day, tille it be paſſed the noon. And thei lyen alle in the Watre, ſaf the viſage, for the gret hete that there is. And the Wōmen haven no ſchame of the men; but lyen alle to gidre, ſyde to ſyde, tille the hete be paſt. There may men ſee many foule figure aſſembled, and namely nyghe the gode Townes. In that Ile ben Schippes with outen Nayles of Iren or Bonds, for the Roches of the Ademandes: for thei ben alle fulle there aboute, in that See, that it is merveyle to ſpeken of. And zif a Schipp paſſed be tho Marches, that hadde outher Iren Bondes or Iren Nayles, anon he ſcholde ben periſſcht. For the Ademand, of his kynde, drawethe

[c] *A diei hora tertia uſq; ad nonam.* L.

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the Iren to him: and ſo wolde it drawe to him the Schipp, becauſe of the Iren; that he ſcholde never departen fro it, ne never go thens.

Fro that Ile, men gon be See to another Ile, that is clept *Chana*, where is gret plentee of Corn and Wyn: and it was wont to ben a gret Ile, and a gret Havene and a good; but the See hathe gretly waſted it and over comen it. The Kyng of that Contree was wont to ben ſo ſtrong and ſo myghty, that he helde Werre azenſt Kyng *Aliſandre*. The folk of that Contree han a dyvers Lawe: for sūme of hem, worſchipe the Sonne, sūme the Mone, sūme the Fuyr, sūme Trees, sūme Serpentes, or the firſt thing that thei meeten at morwen: and sūme worſchipen Symulacres, and sūme Ydoles. But betwene Symulacres and Ydoles, is a gret difference. For Symulacres ben Ymages made aftre lykneſſe of Men or of Wōmen, or of the Sonne or of the Mone, or of ony Beſt, or of ony kyndely thing: and Ydoles, is an Ymage made of lewed wille of man, that man may not fynden among kyndely thinges; as an Ymage, that hathe 4 Hedes, on of a Man, another of an Hors, or of an Ox, or of ſum other Beſt, that no man hathe ſeyn aftre kyndely diſpoſicioun. And thei

thei that worſchipen Symulacres, thei worſchipen hem for ſum worthi man, that was ſum tyme, as *Hercules* and many othere, that diden many marvayles in here tyme. For thei ſeyn wel, that thei be not Goddes: for thei knowen wel, that there is a God of kynde, that made alle thinges; the whiche is in Hevene. But thei knowen wel, that this may not do the Marvayles that he made, but zif it had ben be the ſpecyalle zifte of God: and therfore thei ſeyn, that he was wel with God. And for be cauſe that he was ſo wel with God, therfore thei worſchipe him. And ſo ſeyn thei of the Sonne; be cauſe that he chaungethe the tyme and zevethe hete and noriſſchethe alle thinges upon Erthe; and for it is of ſo gret profite, thei knowe wel, that that myghte not be, but that God lovethe it more than ony other thing. And for that skylle, God hath zoven it more gret vertue in the World: therfore it is gode reſoun, as thei ſeyn, to don it Worſchipe and Reverence. And ſo ſeyn thei, that maken here reſounes, of othere Planetes; and of the Fuyr alſo, becauſe it is ſo profitable. And of Ydoles, thei ſeyn alſo, that the Ox is the moſte holy Beſt, that is in Erthe, and moſt pacyent and more profitable than ony other. For he dothe good y now, and

he dothe nôn evylle. And thei knowen wel, that it may not be with outen ſpecyalle grace of God: and therfore maken thei here God, of an Ox, the on part, and the other halfondelle of a Man: becauſe that man is the moſt noble creature in Erthe; and alſo for he hathe Lordſchipe aboven alle Beſtes: therfore make thei the halfendel of Ydole of a man upwardes, and the tother half of an Ox dounwardes: And of Serpentes and of other Beſtes, and dyverſe thinges, that thei worſchipen, that thei meten firſt at Morwe. And thei worſchipen alſo ſpecyally alle tho that thei han gode meetynge of; and whan thei ſpeden wel in here iorneye, aftre here meetynge; and namely ſuche as thei han preved and aſſayed be experience of longe tyme. For thei ſeyn, that thilke gode meetynge ne may not come, but of the grace of God. And therfore thei maken Ymages lyche to tho thinges, that thei han beleeve inne, for to beholden hem and worſchipen hem firſt at morwe, or thei meeten ony contrarious thinges. And there ben alſo ſum Criſtene men, that ſeyn, that sũme Beſtes han gode meetynge, that is to ſeye, for to meete with hem firſt at morwe; and sũme Beſtes wykked meetynge: and that thei han preved ofte tyme, that the Hare hathe fulle evylle

evylle meetynge, and Swyn, and many other Beſtes. And the Sparhauk and other Foules of Raveyne, whan thei fleen aftre here praye, and take it before men of Armes, it is a gode Signe: and zif he fayle of takynge his praye, it is an evylle ſygne. And alſo to ſuche folk, it is an evylle meetynge of Ravenes. In theiſe thinges and in ſuche othere, ther ben many folk, that beleeven; becauſe it happenethe ſo often tyme to falle, aftre here fantaſyes. And alſo there ben men y nowe, that han no beleve in hem. And ſithe that Criſtene men han ſuche beleeve, that ben enformed and taughte alle day, be holy doctryne, where inne thei ſchold beleeve, it is no marvaylle thanne, that the *Paynemes*, that han no gode Doctryne, but only of here nature, beleeven more largely, for here ſympleneſſe. And treuly I have ſeen of *Paynemes* and *Sarazines*, that men clepen *Augurynes*, that whan wee ryden in Armes in dyverſe Contrees, upon oure Enemyes, be the flyenge of Foules, thei wolde telle us the prenoſticacioums of thinges that felle aftre: and ſo thei diden fulle often tymes, and profreden here hedes to wedde, but zif it wolde falle as thei ſeyden. But natheles ther fore ſcholde noght a man putten his beleeve in ſuche thinges: but

but always han fulle truſt and beleeve in God oure Sövereyn Lord. This Ile of *Chana*, the *Sarazines* han wönen and holden. In that Ile ben many Lyouns, and many othere wylde Beſtes. And there ben Rattes in that Ile, als grete as Houndes here: and men taken hem with grete Maſtyfes: for Cattes may not take hem. In this Ile and many othere, men beryе not no dede men: for the hete is there ſo gret, that in a litylle tyme the Fleſche wil conſume fro the Bones.

Fro thens men gon be See toward *Ynde* the more, to a Cytee that men clepen [d] *Sarche*, that is a fair Cytee and a gode: and there duellen many Criſtene men of gode Feythe: and there ben manye religious men, and namely of *Mendynantes*. Aftre gon men be See, to the Lond of *Lomb*. In that Lond growethe the Peper, in the Foreſt that men clepen *Combar*; and it growethe no where elle in alle the World, but in that Foreſt: and that dureth wel an 18 iourneyes in lengthe. In the Foreſt ben 2 gode Cytees; that on highte *Fladrine*, and that other *Zinglantz*. And in every of hem, duellen Criſtene men, and *Jewes*, gret plentee. For it is a gode Con-

[d] *Sarthye*, E. 1. *Sarchys*, E. 4. *Sachee*, F. 1. *Zarchee*, F. 2. L. 2. *Barchen*, L. 1. *Zarke*, L. 3, 4.

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tree and a plentefous: but there is over mecha paſſynge hete. And zee ſchulle undirſtonde, that the Peper growethe, in maner as dothe a wylde Vyne, that is planted faſte by the Trees of that Wode, for to ſuſteynen it by, as dothe the Vyne. And the Fruyt therof hangethe in manere as Reyſynges. And the Tree is ſo thikke charged, that it ſemethe that it wolde breke: and whan it is ripe, it is alle grene as it were Ivy Beryes; and than men kytten hem, as men don the Vynes, and than thei putten it upon an Owven, and there it waxethe blak and criſp. And there is 3 maner of Peper, alle upon o Tree; long Peper, blak Peper, and white Peper. The long Peper men clepen Sorbotyn; and the blak Peper is clept Fulfulle, and the white Peper is clept Bano. The long Peper comethe firſt, whan the Lef begynnethe to come; and it is lyche the Chattes of Haſelle, that comethe before the Lef, and it hangethe lowe. And aftre comethe the blake with the Lef, in manere of Cluſtres of Reyſinges, alle grene: and whan men han gadred it, than comethe the white, that is ſomdelle laſſe than the blake; and of that men bryngen but litille in to this Contree; for thei bezonden with holden it for hem ſelf,

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be cauſe it is bettere and more attempree in kynde, than the blake: and therfore is ther not ſo gret plentee as of the blake. In that Contree ben manye manere of Serpentes and of other Vermyn, for the gret hete of the Contree and of the Peper. And sūme men ſeyn, that whan thei will gadre the Peper, thei maken Fuyr, and brennen aboute, to make the Serpentes and the Cokedrilles to flee. But ſave here grace of alle that ſeyn ſo. For zif thei brenten abouten the Trees, that beren, the Peper ſcholden ben brent, and it wolde dryen up alle the vertue, as of ony other thing: and than thei diden hemſelf moche harm; and thei ſcholde nevere quenchen the Fuyr. But thus thei don; thei anoynten here Hondes and here Feet with a juyce made of Snayles and of othere thinges, made therfore; of the whiche the Serpentes and the venymous Beſtes haten and dreden the Savour: and that makethe hem flee before hem, becauſe of the ſmelle; and than thei gadren it ſeurly ynow.

Alſo toward the heed of that Foreſt, is the Cytee of *Polombe*. And above the Cytee is is a grete Mountayne, that alſo is clept *Polombe*: and of that Mount, the Cytee hathe his name. And at the Foot of that Mount, is

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is a fayr Welle and a gret, that hathe odour and ſavour of alle Spices; and at every hour of the day, he chaungethe his odour and his ſavour dyverſely. And whoſo drynkethe 3 tymes faſting of that Watre of that Welle, he is hool of alle maner ſykeneſſe, that he hathe. And thei that duellen there and drynken often of that Welle, thei nevere han Sekeneſſe, and thei ſemen alle weys zonge. I have dronken there of 3 or 4 ſithes; and zit, methinkethe, I fare the better. Sum men clepen it the Welle of Zouthe: for thei that often drynken there of, ſemen alle weys Zongly, and lyven with outen Sykeneſſe. And men ſeyn, that that Welle comethe out of *Paradys*; and therfore it is ſo vertuous. Be alle that Contree growethe gode Gyngevere: and therfore thidre gon the Marchauntes for Spicerye. In that Lond Men worſchipen the Ox, for his ſympleneſſe and for his mekeneſſe and for the profite that comethe of him. And thei ſeyn, that he is the holyeſt Beſt in Erthe. For hem ſemethe, that whoſo evere be meke and pacyent, he is holy and profitable: for thanne thei ſeyn, he hathe alle vertues in him. Thei maken the Ox to laboure 6 zeer or 7, and than thei ete him. And the Kyng of the Contree hathe alle wey an Ox with him;

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him: and he that kepethe him, hathe every day grete fees, and kepethe every day his Dong and his Uryne in 2 Veſſelles of Gold, and bryngen it before here Prelate, that thei clepen Archiprotopapaton; and he berethe it before the Kyng, and makethe there over a gret bleſſynge; and than the Kyng weteth his Hondes there, in that thei clepen *Gaul*, and anyntethe his front and his Breſt: and aftre he frotethe him with the Dong and with the Uryne with gret reverence, for to ben fulfilt of vertues of the Ox, and made holy be the vertue of that holy thing, that nought is worthe. And whan the Kyng hathe don, thanne don the Lordes; and aftre hem here Mynyſtres and other men, zif thei may have ony remenant. In that Contree thei maken Ydoles, half Man, half Ox; and in tho Ydoles, eville Spirites ſpeken and zeven anſwere to men, of what is asked hem. Before theiſe Ydoles, men ſleen here Children many tymes, and ſpryngen the Blood upon the Ydoles; and ſo thei maken here Sacrifiſe. And whan ony man dyethe in the Contree, thei brennen his Body in name of Penance, to that entent, that he ſuffre no peyne in Erthe, to ben eten of Wormes. And zif his Wif have no Child, thei brenne hire with him; and ſeyn, that it

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is reſoun, that ſche make him companye in that other World, as ſche did in this. But and ſche have Children with him, thei leten hire lyve with hem, to brynge hem up, zif ſche wole. And zif that ſche love more to lyve with here Children, than for to dye with hire Husbonde, men holden hire for fals and curſed: ne ſchee ſchalle never ben loved ne truſted of the peple. And zif the Wõman dye before the Husbonde, men brennen him with hire, zif that he wole; and zif he wil not, no man conſtreynethe him thereto; but he may wedde another tyme with outen blame and repreef. In that Contree growen manye ſtronge Vynes: and the Wõmen drynken Wyn, and men not: and the Wõmen ſchaven hire Berdes, and the men not.

CAP.

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Cap. XVI.

Of the Domes made be ſeynt Thomas. *Of Devocyoun and Sacrifice made to Ydoles there, in the Cytee of* Calamye; *and of the proceſſioun in goynge aboute the Cytee.*

FROM that Contree men paſſen be many Marches, toward a Contree, a 10 iourneyes thens, that is clept *Mabaron:* and it is a gret Kyngdom, and it hathe many faire Cytees and Townes. In that Kyngdom lithe the body of ſeynt *Thomas* the Apoſtle, in Fleſche and Bon, in a faire Tombe, in the Cytee of *Calamye:* for there he was martyred and buryed. But men of *Aſſirie* beeren his Bodye in to *Meſopatayme*, in to the Cytee of *Ediſſe:* and aftre, he was broughte thidre azen. And the Arm and the Hond, (that he putte in oure Lordes ſyde, whan he appered to him, aftre his Reſurrexioun, and ſeyde to him, *Noli eſſe incredulus, ſet fidelis)* is zit lyggynge in a Veſſelle with outen the Tombe. And be that

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Hond thei maken alle here Juggementes, in the Contree, whoſo hathe righte or wrong. For whan ther is ony diſſentioun betwene 2 partyes, and every of hem meyntenethe his Cauſe, and ſeyth, that his Cauſe is rightfulle, and that other ſeythe the contrarye, thanne bothe partyes writen here Cauſes in 2 Billes, and putten hem in the Hond of ſeynt *Thomas*; and anon he caſtethe awey the Bille of the wrong Cauſe, and holdethe ſtille the Bille with the righte Cauſe. And therfore men comen from fer Contrees to have Juggement of doutable Cauſes: and other Juggement uſen thei non there. Alſo the Chirche, where ſeynt *Thomas* lythe, is bothe gret and fair, and alle fulle of grete Simulacres: and tho ben grete Ymages, that thei clepen here Goddes; of the whiche, the leſte is als gret as 2 men. And amonges theiſe othere, there is a gret Ymage, more than ony of the othere, that is alle covered with fyn Gold and precyous Stones and riche Perles: and that Ydole is the God of falſe Criſtene, that han reneyed hire Feythe. And it ſyttethe in a Chayere of Gold, fulle nobely arrayed; and he hathe aboute his Necke, large Gyrdles, wroughte of Gold and precyous Stones and Perles. And this Chirche is fulle richely wroughte, and

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alle over gylt with inne. And to that Ydole gon men on Pylgrimage, als comounly and with als gret Devocioun, as Criſtene men gon to ſeynt *James*, or other holy Pilgrimages. And many folk that comen fro fer Londes, to ſeche that Ydole, for the gret devocyoun that thei han, thei loken nevere upward, but evere more down to the Erthe, for drede to ſee ony thing aboute hem, that ſcholde lette hem of here Devocyoun. And sūme ther ben, that gon on Pilgrimage to this Ydole, that beren Knyfes in hire Hondes, that ben made fulle kene and ſcharpe; and alle weyes, as thei gon, thei ſmyten hem ſelf in here Armes and in here Legges and in here Thyes, with many hydouſe Woundes; and ſo thei ſcheden here Blood, for love of that Ydole. And thei ſeyn, that he is bleſſed and holy, that dyethe ſo for love of his God. And othere there ben, that leden hire Children, for to ſle, to make Sacrifiſe to that Ydole: and aftre thei han ſlayn hem, thei ſpryngen the Blood upon the Ydole. And sūme ther ben, that comē fro ferr, and in goynge toward this Ydole, at every thrydde pas, that thei gon fro here Hows, thei knelen; and ſo contynuen tille thei come thidre: and whan thei comen there, thei taken Enſenſe and

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and other aromatyk thinges of noble Smelle, and ſenſen the Ydole, as we wolde don here, Goddes precyouſe Body. And ſo comen folk to worſchipe this Ydole, ſum fro an hundred Myle, and sūme fro many mo. And before the Mynſtre of this Ydole, is a * Vyvere, in maner of a gret Lake, fulle of Watre: and there in Pilgrymes caſten Gold and Sylver, Perles and precyous Stones, with outen nombre, in ſtede of Offrynges. And whan the Mynyſtres of that Chirche neden to maken ony reparacyoun of the Chirche or of ony of the Ydoles, thei taken Gold and Silver, Perles and precyous Stones out of the Vyvere, to quyten the Coſtages of ſuche thing as thei maken or reparen; ſo that no thing is fawty, but anon it ſchalle ben amended. And zee ſchulle undirſtonde, that whan grete Feſtes and Solempnytees of that Ydole, as the Dedicacioun of the Chirche, and the thronynge of the Ydole bethe, alle the Contree aboute meten there to gidere; and thei ſetten this Ydole upon a Chare with gret reverence, wel arrayed with Clothes of Gold, of riche Clothes of *Tartarye*, of *Camacaa*, and other precyous Clothes; and thei leden him aboute the Cytee with gret ſolempnytee. And before

* *Viver*, F. that is, a Fiſh Pool.

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the Chare, gon firſt in proceſſioun alle the Maydenes of the Contree, 2 and 2 to gidere, fulle ordynatly. And aftre tho Maydenes, gon the Pilgrymes. And sūme of hem falle doun undre the Wheles of the Chare, and lat the Chare gon over hem; ſo that thei ben dede anon. And sūme han here Armes or here Lymes alle to broken, and sōme the ſydes: and alle this don thei for love of hire God, in gret Devocioun. And he thinkethe, that the more peyne and the more tribulacioun, that thei ſuffren for love of here God, the more ioye thei ſchulle have in another World. And ſchortly to ſeye zou; thei ſuffren ſo grete peynes and ſo harde martyrdomes, for love of here Ydole, that a Criſtene man, I trowe, durſt not taken upon him the tenthe part of the peyne, for love of oure Lord *Jheſu Criſt*. And aftre, I ſeye zou, before the Chare, gon alle the Mynſtrelles of the Contrey, with outen nombre, with dyverſe Inſtrumentes; and thei maken alle the melodye, that thei cone. And whan thei han gon alle aboute the Cytee, thanne thei returnen azen to the Mynſtre, and putten the Ydole azen in to his place. And thanne, for the love and in worſchipe of that Ydole, and for the reverence of the Feſte, thei ſlen hemſelf,

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ſelf, a 200 or 300 perſones, with ſcharpe Knyfes, of the whiche thei bryngen the bodyes before the Ydole; and than thei ſeyn, that tho ben Seyntes, be cauſe that thei ſlowen hemſelf of here owne gode wille, for love of here Ydole. And as men here, that hadde an holy Seynt of his kyn, wolde thinke, that it were to hem an highe worſchipe, right ſo hem thinkethe there. And as men here devoutly wolde writen holy Seyntes Lyfes and here Myracles, and ſewen for here Canonizaciouns, righte ſo don thei there, for hem that ſleen hem ſelf wilfully, for love of here Ydole; and ſeyn, that thei ben glorioufe Martyres and Seyntes, and putten hem in here Wrytynges and in here Letanyes, and avaunten hem gretly on to another of here holy Kynneſmen, that ſo becom̃e Seyntes; and ſeyn, I have mo holy Seyntes in my Kynrede, than thou in thin. And the Cuſtome alſo there is this, that whan thei that han ſuch Devocioun and entent, for to ſle him ſelf, for love of his God, thei ſenden for alle here Frendes, and han gret plentee of mynſtrelle, and thei gon before the Ydole ledynge him, that wil ſle himſelf for ſuch devocioun, betwene hem with gret reverence. And he alle naked hath a ful ſcharp Knyf in his hond, and he cuttethe a

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gret pece of his Fleſche and caſtethe it in the face of his Ydole, ſeyenge his Oryſounes, recõmendynge him to his God: and than he ſmytethe himſelf, and makethe grete Woundes and depe here and there, tille he falle doun ded. And than his Frendes preſenten his Body to the Ydole; and than thei ſeyn, ſyngynge, Holy God, behold what thi trewe Servant hath don for the; he hathe forſaken his Wif and his Children and his Riccheſſe and alle the Godes of the Worlde and his owne Lyf, for the love of the, and to make the Sacrifiſe of his Fleſche and of his Blode. Wherfore, Holy God, putte him among thi beſte belovede Seyntes in thi Bliſſe of Paradys: for he hathe wel diſſerved it. And than thei maken a gret Fuyr, and brennen the Body: and thanne everyche of his Frendes taken a quantyte of the Aſſches, and kepen hem in ſtede of Relykes, and ſeyn, that it is a holy thing. And thei have no drede of no perile, whils thei han tho holy Aſſches upon hem. And thei putten his name in here Letanyes, as a Seynt.

CAP.

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Cap. XVII.

Of the evylle Cuſtoms uſed in the Yle of Lamary: *and how the Erthe and the See ben of round Forme and ſchapp, be pref of the Sterre, that is clept Antartyk, that is fix in the Southe.*

FRO that Contree go men be the See *Occean*, and be many dyverſe Yles, and be many Contrees, that were to longe for to telle of. And a 52 iorneyes fro this Lond, that I have ſpoken of, there is another Lond, that is fulle gret, that men clepen *Lamary*. In that Lond is fulle gret Hete: and the Cuſtom there is ſuch, that men and wõmen gon alle naked. And thei ſcornen, whan thei ſeen ony ſtrange Folk goynge clothed. And thei ſeyn, that God made *Adam* and *Eve* alle naked; and that no man ſcholde ſchame, that is of kyndely nature. And thei ſeyn, that thei that ben clothed, ben folk of another World, or thei ben folk, that trowen not in God. And thei ſeyn, that thei beleeven in God, that formede the World, and that made

Adam and *Eve*, and alle other thinges. And thei wedden there no Wyfes: for alle the Wõmen there ben cõmoun, and thei forſake no man. And thei ſeyn, thei ſynnen, zif thei refuſen ony man: and ſo God cõmaunded to *Adam* and *Eve*, and to alle that comen of him, whan he ſeyde, *Creſcite & multiplicamini, & replete Terram.* And therfore may no man in that Contree ſeyn, This is my Wyf: ne no Wõman may ſeye, This is myn Husbonde. And whan thei han Children, thei may zeven hem to what man thei wole, that hathe companyed with hem. And alſo alle the Lond is comoun: for alle that a man holdethe o zeer, another man hathe it another zeer. And every man takethe what part that him lykethe. And alſo alle the Godes of the Lond ben comoun, Cornes and alle other thinges: for no thing there is clept in clos, ne no thing there is undur Lok; and every man there takethe what he wole, with outen ony contradiccioun: and als riche is o man there, as is another. But in that Contree, there is a curſed Cuſtom: for thei eten more gladly mannes Fleſche, than ony other Fleſche: and zit is that Contree habundant of Fleſche, of Fiſſche, of Cornes, of Gold and Sylver, and of alle other Godes. Thidre gon Marchauntes,

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Marchauntes, and bryngen with hem Children, to ſelle to hem of the Contree, and thei byzen hem: and zif thei ben fatte, thei eten hem anon; and zif thei ben lene, thei feden hem, tille thei ben fatte, and thanne thei eten hem: and thei ſeyn, that it is the beſt Fleſche and the ſwetteſt of alle the World. In that Lond, ne in many othere bezonde that, no man may ſee the Sterre tranſmontane, that is clept the Sterre of the See, that is unmevable, and that is toward the Northe, that we clepen the Lode Sterre. But men ſeen another Sterre, the contrarie to him, that is toward the Southe, that is clept *Antartyk*. And right as the Schip men taken here Avys here, and governe hem be the Lode Sterre, right ſo don Schip men bezonde the parties, be the Sterre of the Southe, the whiche Sterre apperethe not to us. And this Sterre, that is toward the Northe, that wee clepen the Lode Sterre, ne apperethe not to hem. For whiche cauſe, men may wel perceyve, that the Lond and the See ben of rownde ſchapp and forme. For the partie of the Firmament ſchewethe in o Contree, that ſchewethe not in another Contree. And men may well preven be experience and ſotyle compaſſement of Wytt, that zif a man fond paſſages be Schippes, that

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wolde go to ſerchen the World, men myghte go be Schippe alle aboute the World, and aboven and benethen. The whiche thing I prove thus, aftre that I have ſeyn. For I have ben toward the parties of *Braban*, and beholden [a] the *Aſtrolabre*, that the Sterre that is clept the Transmontayne, is 53 Degrees highe. And more forthere in *Almayne* and [b] *Bewme*, it hathe 58 Degrees. And more forthe toward the parties ſeptemtrioneles, it is 62 Degrees of heghte, and certeyn Mynutes. For I my ſelf have meſured it by the *Aſtrolabre*. Now ſchulle ze knowe, that azen the *Tranſmontayne*, is the tother Sterre, that is clept *Antartyke*; as I have ſeyd before. And tho 2 Sterres ne meeven nevere. And be hem turnethe alle the Firmament, righte as dothe a Wheel, that turnethe be his Axille Tree: ſo that tho Sterres beren the Firmament in 2 egalle parties; ſo that it hathe als mochel aboven, as it hathe benethen. Aftre this, I have gon toward the parties meridionales, that is toward the Southe: and I have founden, that in *Lybye*, men ſeen firſt the Sterre *Antartyk*. And ſo fer I have gon more

[a] In our Author's time, Aſtronomers had attain'd but very little accuracy in taking Obſervations.

[b] *Bohemia.*

forthe

forthe in tho Contrees, that I have founde that Sterre more highe; ſo that toward the highe *Lybye*, it is 18 Degrees of heghte, and certeyn Minutes (of the whiche, 60 Minutes maken a Degree) Aftre goynge be See and be Londe, toward this Contree, of that I have ſpoke, and to other Yles and Londes bezonde that Contree, I have founden the Sterre *Antartyk* of 33 Degrees of heghte, and mo mynutes. And zif I hadde had Companye and Schippynge, for to go more bezonde, I trowe wel in certeyn, that wee ſcholde have ſeen alle the roundneſſe of the Firmament alle aboute. For as I have ſeyd zou be forn, the half of the Firmament is betwene tho 2 Sterres: the whiche halfondelle I have ſeyn. And of the tother halfondelle, I have ſeyn toward the Northe, undre the *Tranſmontane* 62 Degrees and 10 Mynutes; and toward the partie meridionalle, I have ſeen undre the *Antartyk* 33 Degrees and 16 Mynutes: and thanne the halfondelle of the Firmament in alle, ne holdethe not but 180 Degrees. And of tho 180, I have ſeen 62 on that o part, and 33 on that other part, that ben 95 Degrees, and nyghe the halfondelle of a Degree; and ſo there ne faylethe but that I have ſeen alle the Firmament, ſaf 84 Degrees and the halfondelle of a De-

a Degree; and that is not the fourthe part of the Firmament. For the 4 partie of the roundneſſe of the Firmament holt 90 Degrees: ſo there faylethe but 5 Degrees and an half, of the fourthe partie. And alſo I have ſeen the 3 parties of alle the roundneſſe of the Firmament, and more zit 5 Degrees and an half. Be the whiche I ſeye zou certeynly, that men may envirowne alle the Erthe of alle the World, as wel undre as aboven, and turnen azen to his Contree, that hadde Companye and Schippynge and Conduyt: and alle weyes he ſcholde fynde Men, Londes, and Yles, als wel as in this Contree. For zee wyten welle, that thei that ben toward the *Antartyk*, thei ben ſtreghte, feet azen feet of hem, that dwellen undre the tranſmontane; als wel as wee and thei that dwellyn under us, ben feet azenſt feet. For alle the parties of See and of Lond han here appoſitees, habitables or trepaſſables, and thei of this half and bezond half. And wytethe wel, that aftre that, that I may parceyve and comprehende, the Londes of *Preſtre John*, Emperour of *Ynde* ben undre us. For in goynge from *Scotlond* or from *Englond* toward *Jeruſalem*, men gon upward alweys. For oure Lond is in the lowe partie of the Erthe, toward the Weſt: and the

the Lond of *Preſtre John* is the lowe partie of the Erthe, toward the Eſt: and thei han there the day, whan wee have the nyghte, and alſo highe to the contrarie, thei han the nyghte, whan wee han the Day. For the Erthe and the See ben of round forme and ſchapp, as I have ſeyd beforn. And that that men gon upward to o Coſt, men gon dounward to another Coſt. Alſo zee have herd me ſeye [b], that *Jeruſalem* is in the mydes of the World; and that may men preven and ſchewen there, be a Spere, that is pighte in to the Erthe, upon the hour of mydday, whan it is Equenoxium, that ſchewethe no ſchadwe on no ſyde. And that it ſcholde ben in the myddes of the World, *David* wytneſſethe it in the *Pſautre*, where he ſeythe, [c] *Deus operatus eſt ſalutē in medio Terre.* Thanne thei that parten fro the parties of the Weſt, for to go toward *Jeruſalem*, als many iorneyes as thei gon upward for to go thidre, in als many iorneyes may thei gon fro *Jeruſalem*, unto other Confynyes of the Superficialtie of the Erthe bezonde. And whan men gon bezonde tho iourneyes, toward *Ynde* and to the foreyn Yles, alle is envyronynge the roundneſſe of the Erthe and of the See,

[b] P. 95. [c] Pſalm lxxiv. 12.

undre

undre oure Contrees on this half. And therfore hathe it befallen many tymes of o thing, that I have herd cownted, whan I was zong; how a worthi man departed ſomtyme from oure Contrees, for to go ſerche the World. And ſo he paſſed *Ynde*, and the Yles bezonde *Ynde*, where ben mo than 5000 Yles: and ſo longe he wente be See and Lond, and ſo enviround the World be many ſeyſons, that he fond an Yle, where he herde ſpeke his owne Langage, callynge on Oxen in the Plowghe, ſuche Wordes as men ſpeken to Beſtes in his owne Contree: whereof he hadde gret Mervayle: for he knewe not how it myghte be. But I ſeye, that he had gon ſo longe, be Londe and be See, that he had envyround alle the Erthe, that he was comen azen enviroun-ynge, that is to ſeye, goynge aboute, unto his owne Marches, zif he wolde have paſſed forthe, til he had founden his Contree and his owne knouleche. But he turned azen from thens, from whens he was come fro; and ſo he loſte moche peynefulle labour, as him ſelf ſeyde, a gret while aftre, that he was comen hom. For it befelle aftre, that he wente in to *Norweye*; and there Tempeſt of the See toke him; and he arryved in an Yle; and whan he was in that Yle, he knew wel, that it

it was the Yle, where he had herd ſpeke his owne Langage before, and the callynge of the Oxen at the Plowghe: and that was poſſible thinge. But how it ſemethe to ſymple men unlerned, that men ne mowe not go undre the Erthe, and alſo that men ſcholde falle toward the Hevene, from undre! But that may not be, upon leſſe, than wee mowe falle toward Hevene, fro the Erthe, where wee ben. For fro what partie of the Erthe, that men duelle, outher aboven or benethen, it ſemethe alweys to hem that duellen, that thei gon more righte than ony other folk. And righte as it ſemethe to us, that thei ben undre us, righte ſo it ſemethe hem, that wee ben undre hem. For zif a man myghte falle fro the Erthe unto the Firmament; be grettere reſoun, the Erthe and the See, that ben ſo grete and ſo hevy, ſcholde fallen to the Firmament: but that may not be: and therfore ſeithe oure Lord God, *Non timeas me, qui ſuſpendi Terrã ex nichilo?* And alle be it, that it be poſſible thing, that men may ſo envyronne alle the World, natheles of a 1000 perſones, on ne myghte not happen to returnen in to his Contree. For, for the gretneſſe of the Erthe and of the See, men may go be a 1000

[c] Job xxvi. 7.

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and a 1000 other weyes, that no man cowde redye him perfitely toward the parties that he cam fro, but zif it were be aventure and happ, or be the grace of God. For the Erthe is fulle large and fulle gret, and holt in roundneſſe and aboute envyroun, be aboven and be benethen 20425 Myles, aftre the opynyoun of the olde wiſe Aſtronomeres. And here Seyenges I repreve noughte. But aftre my lytylle wytt, it ſemethe me, ſavynge here reverence, that it is more. And for to have bettere underſtondynge, I ſeye thus, Be ther ymagyned a Figure, that hathe a gret Compas; and aboute the poynt of the gret Compas, that is clept the Centre, be made another litille Compas: than aftre, be the gret Compas deviſed be Lines in manye parties; and that alle the Lynes meeten at the Centre; ſo that in as many parties, as the grete Compas ſchal be departed, in als manye, ſchalle be departed the litille, that is aboute the Centre, alle be it, that the ſpaces ben leſſe. Now thanne, be the gret compas repreſented for the firmament, and the litille compas repreſented for the Erthe. Now thanne the Firmament is devyſed, be Aſtronomeres, in 12 Signes; and every Signe is devyſed in 30 Degrees, that is 360 Degrees, that the Firmament

Firmament hathe aboven. Alſo, be the Erthe devyſed in als many parties, as the Firmament; and lat every partye anſwere to a Degree of the Firmament: and wytethe it wel, that aftre the Auctoures of Aſtronomye, 700 Furlonges of Erthe anſweren to a Degree of the Firmament; and tho ben 87 Miles and 4 Furlonges. Now be that here multiplyed be 360 ſithes; and than thei ben 31500 Myles, every of 8 Furlonges, aftre Myles of oure Contree. So moche hathe the Erthe in roundneſſe, and of heghte enviroun, aftre myn opynyoun and myn undirſtondynge. And zee ſchulle undirſtonde, that aftre the opynyoun of olde wiſe Philoſophres and Aſtronomeres, oure Contree ne *Irelond* ne *Wales* ne *Scotlond* ne *Norweye* ne the other Yles coſtynge to hem, ne ben not in the ſuperficyalte cownted aboven the Erthe; as it ſchewethe be alle the Bokes of Aſtronomye. For the Superficialtee of the Erthe is departed in 7 parties, for the 7 Planetes: and tho parties ben clept Clymates. And oure parties be not of the 7 Clymates: for thei ben deſcendynge toward the Weſt. And alſo theſe Yles of *Ynde*, which beth evene azenſt us, beth noght reckned in the Climates: for thei ben azenſt us, that ben

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in the lowe Contree. And the 7 Clymates ſtrecchen hem envyrounynge the World.

Cap. XVIII.

Of the Palays of the Kyng of the Yle of Java. *Of the Trees, that beren Mele, Hony, Wyn and Venym; and of othere Mervayilles and Cuſtomes, uſed in the Yles marchinge thereabouten.*

BESYDE that Yle that I have ſpoken of, there is another Yle, that is clept *Sumobor*, that is a gret Yle: and the Kyng thereof is righte myghty. The folk of that Yle maken hem alweys to ben marked in the viſage with an hote Yren, bothe men and wōmen, for gret nobleſſe, for to ben knowen from other folk. For thei holden hem ſelf moſt noble and moſt worthi of alle the World. And thei han Werre alle weys with the folk that gon alle naked. And faſte beſyde is another Yle, that is clept [a] *Betemga*, that is a

[a] *Betheyna*, F. 2.

gode

gode Yle and a plentyfous. And many other Yles ben there aboute; where there ben many of dyverſe folk: of the whiche it were to longe to ſpeke of alle.

But faſt beſyde that Yle, for to paſſe be See, is a gret Yle and a gret Contree, that men clepen *Java:* and it is nyghe 2000 Myle in circuyt. And the Kyng of that Contree is a fulle gret Lord and a ryche and a myghty, and hathe undre him 7 other Kynges of 7 other Yles abouten hym. This Yle is fulle wel inhabyted, and fulle wel manned. There growen alle maner of Spicerie, more plentyfous liche than in ony other Contree; as of Gyngevere, Clowegylofres, Canelle, Zedewalle, Notemuges and Maces. And wytethe wel, that the Notemuge berethe the Maces. For righte as the Note of the Haſelle hathe an Husk with outen, that the Note is cloſed in, til it be ripe; and aftre fallethe out; righte ſo it is of the Notemuge and of the Maces. Manye other Spices and many other Godes growen in that Yle. For of alle thing is there plenty, ſaf only of Wyn: but there is Gold and Silver gret plentee. And the Kyng of that Contree hathe a Paleys fulle noble and fulle marveyllous, and more riche than ony in the World. For alle the Degrez to gon up

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in to Halles and Chambres, ben on of Gold another of Sylver. And alſo the Pavmentes of Halles and Chambres ben alle ſquare, on of Gold and another of Sylver: and alle the Walles with inne ben covered with Gold and Sylver, in fyn Plates: and in tho Plates ben Stories and Batayles of Knyghtes enleved. And the Crounes and the Cercles abouten here Hedes ben made of precious Stones and riche Perles and grete. And the Halles and the Chambres of the Palays ben alle covered with inne with Gold and Sylver: ſo that no man wolde trowe the richeſſe of that Palays, but he had ſeen it. And witethe wel, that the Kyng of that Yle is ſo myghty, that he hathe many tymes overcomen the grete *Cane* of *Cathay* in *Bataylle*, that is the moſt gret Emperour that is undre the Firmament, outher bezonde the See or on this half. For thei han had often tyme Werre betwene hem, be cauſe that the grete *Cane* wolde conſtreynen him to holden his lond of him: but that other at alle tymes defendethe him wel azenſt him.

Aftre that Yle, in goynge be See, men ſynden another Yle, gode and gret, that men clepen *Pathen*, that is a gret Kyngdom, fulle of faire Cytees and fulle of Townes. In that lond growen Trees, that beren Mele, wherof men

men maken gode Bred and white, and of gode ſavour; and it ſemethe as it were of Whete, but it is not allynges of ſuche Savour. And there ben other Trees, that beren Hony, gode and ſwete; and other Trees, that beren Venym; azenſt the whiche there is no Medicyne but on; and that is to taken here propre Leves, and ſtampe hem and tempere hem with Watre, and than drynke it: and elle he ſchalle dye; for Triacle will not avaylle, ne non other Medicyne. Of this Venym, the *Jewes* had let ſeche of on of here Frendes, for to enpoyſone alle Criſtiantee, as I have herd hem ſeye in here Confeſſioun, before here dyenge. But thanked be alle myghty God, thei fayleden of hire purpos: but alle weys thei maken gret mortalitee of poeple. And other Trees there ben alſo, that beren Wyn of noble ſentement. And zif zou like to here how the Mele comethe out of the Trees, I ſchalle ſeye zou. Men hewen the Trees with an Hachet, alle aboute the fote of the Tree, tille that the Bark be parted in many parties; and than comethe out ther of a thikke Lykour, the whiche thei reſceyven in Veſſelles, and dryen it at the hete of the Sonne; and than thei han it to a Mylle to grynde; and it becomethe faire Mele and

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white. And the Hony and the Wyn and the Venym ben drawen out of other Trees, in the ſame manere, and put in Veſſelles for to kepe. In that Yle is a ded See, that is a Lake, that hathe no Ground. And zif ony thing falle in to that Lake, it ſchalle nevere comen up azen. [b] In that Lake growen Reedes, that ben Cannes, that thei clepen *Thaby*, that ben 30 Fadme long. And of theiſe Canes, men maken faire Houſes. And ther ben other Canes, that ben not ſo longe, that growen nere the Lond, and han ſo longe Rotes, that duren wel a [c] 4 quartres of a Furlong or more; and at the Knottes of tho Rotes, men fynden precious Stones, that han gret vertues: And he that berethe ony of hem upon him, Yren ne Steel ne may not hurt him, ne drawe no Blood upon him: and therfore thei that han tho Stones upon hem, fighten fulle hardyly, bothe on See and Lond: for men may not harmen hem on no partye. And therfore thei that knowen the manere, and ſchulle fighten with hem, thei ſchoten to hem Arwes and Quarelles with outen Yren or Steel; and ſo thei hurten hem and ſleen hem. And alſo of tho

[b] *Plin.* L. 7. C. 2. *Arundines vero* [in *India*] *tantæ proceritatis, ut ſingula Internodia alveo navigabili ternos interdum homines ferant.* [c] Fourth.

Cănes,

Cänes, thei maken Houſes and Schippes and other thinges; as wee han here, makynge Houſes and Schippes of Oke or of ony other Trees. And deme no man, that I ſeye it, but for a Truffulle: for I have ſeen of the Cannes with myn owne Eyzen, fulle many tymes, lyggynge upon the Ryvere of that Lake: of the whiche, 20 of oure Felowes ne myghten not liften up ne beren on to the Erthe.

Aftre this Yle, men gon be See to another Yle, that is clept *Calonak*: and it is a fair Lond and a plentifous of Godes. And the Kyng of that Contrey hath als many Wyfes as he wole: for he makethe ſerche alle the Contree, to geten him the faireſt Maydens that may ben founde, and makethe hem to ben broughte before him; and he takethe on o nyght, and another another nyght, and ſo forthe contynuelle ſewyng; ſo that he hath a 1000 Wyfes or mo. And he liggethe never but o nyght, with on of hem, and another nyght with another, but zif that on happene to ben more luſty to his pleſance than another. And therfore the Kyng getethe fulle many Children; ſum tyme an 100, ſum tyme an 200, and ſum tyme mo. And he hathe alſo into a 14000 Olifauntz or mo, that he

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makethe for to ben brought up amonges his Vileynes, be alle his Townes. For in cas that he had ony Werre azenſt ony other Kyng aboute him, thanne he makethe certeyn men of Armes for to gon up in to the Caſtelles of Tree, made for the Werre, that craftily ben ſett up on the Olifantes Bakkes, for to fyghten azen hire Enemyes: and ſo don other Kynges there aboute. For the maner of Werre is not there, as it is here or in other Contrees; ne the Ordynance of Werre nouther. And men clepen the Olifantes, Warkes.

And in that Yle there is a gret Marvayle, more to ſpeke of than in ony other partie of the World. For alle manere of Fiſſches, that ben there in the See abouten hem, comen ones in the Zeer, eche manere of dyverſe Fiſſches, on maner of kynde aftre other; and thei caſten hem ſelf to the See Banke of that Yle, ſo gret plentee and multitude, that no man may unnethe See but Fiſſche; and there thei abyden 3 dayes: and every man of the Contree takethe of hem, als many as him lykethe: And aftre, that maner of Fiſſche, aftre the thridde day, departethe and gothe in to the See. And aftre hem, comen another multitude of Fyſſche of another kynde, and don in the ſame maner as the firſte diden other 3 dayes. And aftre hem

hem, another; tille alle the dyverſe maner of Fiſſches han ben there, and that men han taken of hem, that hem lykethe. And no man knowethe the cauſe wherfore it may ben. But thei of the Contree ſeyn, that it is for to do reverence to here Kyng, that is the moſt worthi Kyng, that is in the World, as thei ſeyn; becauſe that he fulfillethe the Cõmandement, that God bad to *Adã* and *Eve*, whan God ſeyde, *Creſcite & multiplicamini & replete Terram*. And for becauſe that he multiplieth ſo the World with Children, therfore God ſendethe him ſo the Fiſſches of dyverſe kyndes, of alle that ben in the See, to taken at his wille, for him and alle his peple. And therfore alle the Fiſſches of the See comen, to maken him homage, as the moſt noble and excellent Kyng of the World, and that is beſt beloved with God, als thei ſeyn. I knowe not the reſoun, whi it is: but God knowethe. But this, me ſemethe, is the moſte marveylle, that evere I ſaughe. For this mervaylle is azenſt kynde, and not with kynde, that the Fiſſches, that han fredom to enviroun alle the Coſtes of the See, at here owne liſt, comen of hire owne wille to profren hem to the dethe, with outen conſtreynynge of man:

man: and therfore I am ſyker, that this may not ben, with outen a gret tokene.

There ben alſo in that Contree a kynde of Snayles, that ben ſo grete, that many perſones may loggen hem in here Schelles, as men wolde done in a litylle Hous. And other Snayles there ben, that ben fulle grete, but not ſo huge as the other. And of theiſe Snayles, and of gret white Wormes, that han blake Hedes, that ben als grete as a mannes thighe, and sōme leſſe, as grete Wormes that men fynden there in Wodes, men maken Vyaunde Rialle, for the Kyng and for other grete Lordes. And zif a man, that is maryed, dye in that Contree, men buryen his Wif with him alle quyk. For men ſeyn there, that it is reſoun, that ſche make him companye in that other World, as ſche did in this.

From that Contree, men gon be the See *Occean*, be an Yle that is clept *Caffolos*. Men of that Contree, whan here Frendes ben ſeke, thei hangen hem upon Trees; and ſeyn, that it is bettre, that Briddes, that ben Angeles of God, eten hem, than the foule Wormes of the Erthe.

From that Yle men gon to another Yle, where the folk ben of fulle curſed kynde; for

for thei noryſſchen grete Dogges, and techen hem to ſtrangle here Frendes, whan thei ben ſyke: for thei wil noughte, that thei dyen of kyndely Dethe: for thei ſeyn, that thei ſcholde ſuffren to gret peyne, zif thei abyden to dyen be hem ſelf, as Nature wolde: and whan thei ben thus enſtrangled, thei eten here Fleſche, in ſtede of Venyſoun.

Aftreward men gon be many Yles be See, unto an Yle, that men clepen *Milke:* and there is a fulle curſed peple: for thei delyten in ne thing more, than for to fighten and to ſle men. And thei drynken gladlyeſt mannes Blood, the whiche thei clepen Dieu. And the mo men that a man may ſlee, the more worſchipe he hathe amonges hem. And zif 2 perſones ben at debate, and peraventure ben accorded be here Frendes or be ſum of here Alliance, it behovethe that every of hem, that ſchulle ben accorded, drynke of otheres Blood: and elle the Accord ne the Alliance is noghte worthe, ne it ſchalle not be ne repref to him to breke the Alliance and the Accord, but zif every of hem drynke of otheres Blood.

And from that Yle, men gon be See, from Yle to Yle, unto an Yle, that is clept *Traçoda*; where the folk of that Contree ben as Beſtes

Beſtes and unreſonable, and duellen in Caves, that thei maken in the Erthe; for thei have no wytt to maken hem Houſes. And whan thei ſeen ony man paſſynge thorghe here Contrees, thei hyden hem in here Caves. And thei eten Fleſche of Serpentes; and thei eten but litille, and thei ſpeken nought; but thei hiſſen, as Serpentes don. And thei ſette no prys be no richeſſe, but only of a precyous Ston, that is amonges hem, that is of 60 coloures. And for the name of the Yle, thei clepen it *Tracodon*. And thei loven more that Ston, than ony thing elle: and zit thei knowe not the vertue there of: but thei coveyten it and loven it only for the beautee.

Aftre that Yle, men gon be the See *Occean*, be many Yles, unto an Yle, that is clept *Nacumera*; that is a gret Yle and good and fayr: and it is in kompas aboute, more than a 1000 Myle. And alle the men and wõmen of that Yle han Houndes Hedes: and thei ben clept [c] *Cynocephali*: and thei ben fulle reſonable and of gode undirſtondynge, ſaf that thei worſchipen an Ox for here God. And alſo everyche of hem berethe an Ox of Gold or of Sylver in his forhed, in tokene that thei loven wel here God. And thei gon

[c] *Cynamalgi, Pliny*, L. 6. C. 30.

alle

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alle naked, ſaf a litylle Clout, that thei coveren with here Knees and hire Membres. Thei ben grete folk and wel fyghtynge; and thei han a gret Targe, that coverethe alle the Body, and a Spere in here hond to fighte with. And zif thei taken ony man in Bataylle, anon thei eten him. The Kyng of that Yle is fulle riche and fulle myghty, and righte devout aftre his Lawe: and he hathe abouten his Nekke 300 Perles oryent, gode and grete, and knotted, as *Pater Noſtres* here of Amber. And in maner as wee ſeyn oure *Pater Noſter* and oure *Ave Maria*, cowntyng the *Pater Noſters*, right ſo this Kyng ſeythe every day devoutly 300 Preyeres to his God, or that he ete: and he berethe alſo aboute his Nekke a Rubye oryent, noble and fyn, that is a Fote of lengthe, and fyve fyngres large. And whan thei cheſen here Kyng, thei taken him that Rubye, to beren in his Hond, and ſo thei leden him rydynge alle abouten the Cytee And fro thens fromward, thei ben alle obeyſſant to him. And that Rubye he ſchalle bere alle wey aboute his Nekke: for zif he hadde not that Rubye upon him, men wolde not holden him for Kyng. The grete *Cane* of *Cathay* hathe gretly coveted that Rubye; but he myghte never han it,

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for Werre ne for no maner of Godes. This Kyng is ſo rightfulle and of equytee in his Doomes, that men may go ſykerlyche thorghe out alle his Contree, and bere with him what him liſt, that no man ſchalle ben hardy to robben hem: and zif he were, the Kyng wolde iuſtifyed anon.

Fro this Lond men gon to another Yle, that is clept *Silha:* and it is welle a 800 Myles aboute. In that Lond is fulle mochelle waſte: for it is fulle of Serpentes, of Dragouns and of Cokadrilles; that no man dar duelle there. Theiſe Cocodrilles ben Serpentes, zalowe and rayed aboven, and han 4 Feet and ſchorte Thyes and grete Nayles, as Clees or Talouns: and there ben sōme that han 5 Fadme in lengthe, and sūme of 6 and of 8, and of 10: and whan thei gon be places, that ben gravelly, it ſemethe as thoughe men hadde drawen a gret Tree thorghe the gravelly place. And there ben alſo many wylde Beſtes, and namelyche of Olyfauntes. In that Yle is a gret Mountayne; and in mydd place of the Mount, is a gret Lake in a fulle faire Pleyne, and there is gret plentee of Watre. And thei of the Contree ſeyn, that *Adam* and *Eve* wepten upon that Mount an 100 Zeer, whan thei weren dryven out of *Paradys.*

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dys. And that Watre, thei ſeyn, is of here Teres: for ſo moche Watre thei wepten, that made the forſeyde Lake. And in the botme of that Lake, men fynden many precious Stones and grete Perles. In that Lake growen many Reedes and grete Cannes: and there with inne ben many Cocodrilles and Serpentes and grete watre Leches. And the Kyng of that Contree, ones every zeer, zevethe leve to pore, men to gon in to the Lake, to gadre hem precyous Stones and Perles, be weye of *Alemeſſe*, for the love of God, that made *Adam*. And alle the Zeer, men fynde y nowe. And for the Vermyn, that is with inne, thei anoynte here Armes and here Thyes and Legges with an Oynement, made of a thing that is clept Lymons, that is a manere of Fruyt, lyche ſmale Peſen: and thanne have thei no drede of no Cocodrilles, ne of non other venymous Vermyn. This Watre rennethe, flowynge and ebbynge, be a ſyde of the Mountayne: and in that Ryver men fynden precious Stones and perles, gret Plentee. And men of that Yle ſeyn comounly, that the Serpentes and the wilde Beſtes of that Contree ne will not don non harm, ne touchen with evylle, no ſtrange man, that entrethe into that Contree, but only to men that

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that ben born of the ſame Contree. In that Contree and othere there abouten, there ben wylde Gees, that han 2 Hedes: and there ben Lyouns alle white, and als grete as Oxen, and many othere dyverſe Beſtes, and foules alſo, that be not ſeyn amonges us. And witethe wel, that in that Contree and in othere Yles there abouten, the See is ſo highe, that it ſemethe as though it henge at the Clowdes, and that it wolde covere alle the World: and that is gret Mervaylle, that it myghte be ſo, ſaf only the wille of God, that the Eyr ſuſteynethe it. And therfore ſeyth *David* in the *Pſautere*, *Mirabiles elationes Maris.*

CAP.

Cap. XIX.

How men knowen be the Ydole, zif the ſike ſchalle dye or non. Of folk of dyverſe ſchap and merveylouſly diſfigured: And of the Monkes, that zeven hire releef to Babewynes, Apes and Marmeſettes and to other Beſtes.

FROM that Yle, in goynge be See, toward the Southe, is another gret Yle, that is clept *Dondun*. In that Yle ben folk of dyverſe kyndes; ſo that the Fadre etethe the Sone, the Sone the Fadre, the Husbonde the Wif, and the Wif the Husbonde. And zif it ſo befalle, that the Fadre or Modre or ony of here Frendes ben ſeke, anon the Son gothe to the Preſt of here Law, and preyethe him to aske the Ydole, zif his Fadre or Modre or Frend ſchalle dye on that evylle or non. And than the Preſt and the Sone gone to gydere before the Ydole, and knelen fulle devoutly, and asken of the Ydole here demande. And

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zif the Devylle, that is with inne, anſwere, that he ſchalle lyve, thei kepen him wel: and zif he ſeye, that he ſchalle dye, than the Preſt gothe with the Sone, with the Wif of him that is ſeeke, and thei putten here hondes upon his mouthe, and ſtoppen his Brethe, and ſo thei ſleen him. And aftre that, thei choppen alle the Body in ſmale peces, and preyen alle his Frendes to comen and eten of him, that is ded: and thei ſenden for alle the Mynſtralle of the Contree, and maken a ſolempne Feſte. And whan thei han eten the Fleſſche, thei taken the Bones, and buryen hem, and ſyngen and maken gret melodye. And alle tho that ben of his kyn, or pretenden hem to ben his Frendes, and thei come not to that Feſte, thei ben repreved for evere and ſchamed, and maken gret doel; for nevere aftre ſchulle thei ben holden as Frendes. And thei ſeyn alſo, that men eten here Fleſche, for to delyveren hem out of peyne. For zif the Wormes of the Erthe eten hem, the Soule ſcholde ſuffre gret peyne, as thei ſeyn; and namely, whan the Fleſche is tendre and megre, thanne ſeyn here Frendes, that thei don gret Synne, to leten hem have ſo long langure, to ſuffre ſo moche peyne, with oute reſoun. And whan thei fynde the Fleſſche fatte, than

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thei ſeyn, that it is wel don, to ſenden him ſone to *Paradys*; and that thei have not ſuffred him to longe to endure in peyne. The Kyng of this Yle is a ful gret Lord and a myghty; and hathe undre him 54 grete Yles, that zeven Tribute to him: and in everyche of theiſe Yles, is a Kyng crowned, and alle ben obeyſſant to that Kyng. And he hathe in tho Yles many dyverſe folk. In on of theiſe Yles ben folk of gret Stature, as Geauntes; and thei ben hidouſe for to loke upon; and [a] thei han but on eye, and that is in the myddylle of the Front; and thei eten no thing but raw Fleſſche and raw Fyſſche.

And in another Yle, toward the Southe, duellen folk of foule Stature and of curſed kynde [b], that han no Hedes: and here Eyen ben in here Scholdres.

And in another Yle ben folk, that han the face alle platt, alle pleyn [c], with outen Neſe and [d] with outen Mouthe: but thei han a

[a] *Pliny*, L 6. C. 30. and L. 7. C 2. *Produntur Arimaſpi, uno oculo in Fronte mediâ inſignes.*

[b] *Pliny*, L. 7. C. 2. *Rurſuſq; ab his, Occidentem verſus, quoſdam ſine Cervice, Oculos in Humeris habentes.* And L 5. C. 8. *Blemmyis traduntur capita abeſſe, ore & oculis pectori affixis.*

[c] Ibidem. *Gentem inter Nomadas Indos, Narium loco, foramina tantum habentem.*

[d] Ibid. *Ad extremos fines India, ab Oriente, circa fontem Ganzis, Aſtomorum gentem ſine ore.*

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ſmale holes alle rounde, in ſtede of hire Eyen: and hire Mouthe is platt alſo, with outen Lippes.

And in another Yle ben folk of foul faſceon and Schapp, [e] that han the Lippe above the Mouthe ſo gret, that whan thei ſlepen in the Sonne, thei keveren alle the face with that Lippe.

And in another Yle [f], ther ben litylle folk, as Dwerghes; and thei ben to ſo meche as the Pygmeyes, and thei han no Mouthe, but in ſtede of hire Mouthe, thei han a lytylle round hole: and whan thei ſchulle eten or drynken, thei taken thorghe a Pipe or a Penne or ſuche a thing, and ſowken it in: for thei han no Tonge; and therfore thei ſpeke not, but thei maken a maner of hiſſynge, as a Neddre dothe, and thei maken Signes on to another, as Monkes don; be the whiche, every of hem undirſtondethe other.

And in another Yle ben folk, that han [g] gret

[e] *Strabo* deſcribes ſuch a People, call'd *Amyctyræ.*

[f] Plin. L. 7. C. 2. *Supra hos, extrema in parte Montium, Spithamæi Pygmæi narrantur, ternas Spithamas longitudine; hoc eſt, ternos Dodrantes non excedentes.*

[g] Plin. L. 4. C. 13. *Feneſiorum aliæ* [*Inſulæ Ponti*] *in quibus nuda alioquin corpora prægrandes ipſorum Aures tota contegant.* L. 7. C. 2. *Alios Auribus totos contegi.* Strabo calls them ἐνωτοκοίτους. *Iſidore* calls them *Panotii.*

Eres

Eres and longe, that hangen doun to here Knees.

And in another Yle ben folk, that han [h] Hors Feet; and thei ben ſtronge and myghty and ſwift renneres: for thei taken wylde Beſtes with rennyng, and eten hem.

And in another Yle ben folk, that [i] gon upon hire Hondes and hire Feet, as Beſtes: and thei ben alle skynned and fedred, and thei wolde lepen als lightly in to Trees, and fro Tree to Tree, as it were Squyrelles or Apes.

And in another Yle ben folk that ben bothe [k] Man and Wõman: and thei han kynde of that on and of that other; and thei han but o Pappe on the o ſyde, and on that other non: and thei han Membres of Generacioun of Man and Wõman; and thei uſen bothe, whan hem liſt, ones that on, and another tyme that other: and thei geten Children, whan thei uſen the membre of Man; and

[h] Plin. L. 4. C. 13. *Alia, in quibus equinis pedibus homines naſcantur, Hippopodes appellati.*

[i] L. 5. C 8. *Himantopodes loripedes quidam, quibus ſerpendo ingredi natura eſt.* And L. 7. C. 2. *Sunt & Satyri ſubſolanis Indorum montibus, tum quadrupedes tum recte currentes, humanâ effigie.*

[k] Ibid. *Supra Naſamonas confineſque illis Machlyas, Androgynas eſſe utriuſq; naturæ, inter ſe vicibus coeuntes, Calliphanes tradit.*

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thei bere Children, whan thei uſen the membre of Wŏman.

And in another Yle ben folk, that gon alle weyes upon here [1] Knees, ful merveylouſly; and at every pas that thei gon, it ſemethe that thei wolde falle: and thei han in every Foot, 8 Toes.

Many other dyverſe folk of dyverſe natures ben there in other Yles abouten, of the whiche it were to longe to telle: and therfore I paſſe over ſchortly.

From theiſe Yles, in paſſynge be the See *Occean* toward the Eſt, be many iourneyes, men fynden a gret Contree and a gret Kyngdom, that men clepen *Mancy:* and that is in *Ynde* the more: and it is the beſte Lond, and on of the faireſt, that may be in alle the World, and the moſt delectable, and the moſt plentifous of alle Godes, that is in power of man. In that Lond duellen many Criſtene men and *Sarrazynes:* for it is a gode Contree and a gret. And there ben there inne mo than 2000 grete Cytees and riche, with outen other grete Townes. And there is more plentee of peple there, than in ony other partie of *Ynde*;

[1] *ibid. In quadam convalle magna Imai montis, regio eſt, quæ vocatur Abarimon, in qua ſylveſtres vivunt homines, averſis poſt crura plantis.*

for

for the bountee of the Contree. In that Contree is no nedy man, ne non that gothe on beggynge. And thei ben fulle faire folk: but thei ben alle pale. And the men han thynne Berdes and fewe Heres; but thei ben longe: but unethe hathe ony man paſſynge 50 Heres in his Berd; and on Heer ſitt here, another there, as the Berd of a Lyberd or of a Catt. In that Lond ben many fairere Wõmen, than in ony other Contree bezonde the See: and therfore men clepen that Lond *Albanye*; becauſe that the folk ben whyte. And the chief Cytee of that Contree is clept *Latoryn*; and it is a iourneye from the See: and it is moche more than *Parys*. In that Cytee is a gret Ryvere, berynge Schippes, that gon to alle the Coſtes in the See. No Cytee of the World is ſo wel ſtored of Schippes, as is that. And alle tho of the Cytee and of the Contree worſchipen Ydoles. In that Contree ben [m] double ſithes more briddes than ben here. There ben white Gees, rede aboute the Nekke, and thei han a gret Creſt, as a Cokkes Comb upon hire Hedes: and thei ben meche more there, than thei ben here; and men byen hem there alle quykke, right gret chepe. And there is gret plentee of Neddres, of whom

[m] *Volucres in duplo ſunt majores*, L.

men maken grete Feſtes, and eten hem at grete ſollempnytees. And he that makethe there a Feſte, be it nevere ſo coſtifous, and he have no Neddres, he hathe no thanke for his travaylle.

Many gode Cytees there ben in that Contree, and men han gret plentee and gret chep of alle Wynes and Vitailles. In that Contree ben manye Chirches of religious men, and of here Lawe: and in tho Chirches ben Ydoles, als grete as Geauntes. And to theiſe Ydoles thei zeven to ete, at grete feſtyfulle dayes, in this manere. Thei bryngen before hem mete alle ſoden, als hoot as thei comen fro the Fuyr, and thei leten the ſmoke gon up towardes the Ydoles; and than thei ſeyn, that the Ydoles han eten; and than the religious men eten the mete aftrewardes. In that Contree ben white Hennes withouten Fetheres: but thei beren white Wolle, as Scheep don here. In that Contree, Wommen that ben unmaryed, thei han Tokenes on hire Hedes, lyche Coronales, to ben knowen for unmaryed. Alſo in that Contree, ther ben Beſtes, taughte of men to gon in to Watres, in to Ryveres and in to depe Stankes, for to take Fyſche: the whiche Beſt is but lytille, and men clepen hem Loyres. And whan men caſten

caſten hem in to the Watre, anon thei bringe up gret Fiſſches, als manye as men wold. And zif men wil have mo, thei caſt hem in azen, and thei bryngen up als many as men liſt to have.

And fro that Cytee, paſſynge many iourneyes, is another Cytee, on of the gretteſt of the World, that men clepen [n] *Caſſay*; that is to ſeyne the Cytee of *Hevene*. That Cytee is wel a 50 Myle aboute, and it is ſtrongliche enhabyted with peple, in ſo moche that in on Houſe men maken 10 Houſholdes. In that Cytee ben 12 princypalle Zates; and before every Zate, a 3 Myle or a 4 Myle in lengthe, is a gret Toun, or a gret Cytee. That Cytee ſytt upon a gret Lake on the See; as dothe *Venyſe*. And in that Cytee ben mo than 12000 Brigges: and upon every Brigge, ben ſtronge Toures and gode; in the whiche duellen the Wardeynes, for to kepen the Cytee fro the gret *Cane*. And on that o part of the Cytee, rennethe a gret Ryvere alle along the Cytee. And there duellen Criſtene men, and many Marchauntes and other folk of dyverſe Nacyouns: be cauſe that the Lond is ſo gode and ſo plentifous. And there growethe fulle gode Wyn, that men clepen Bigon, that is

[n] *Laſaye*, L. 1, 2. *Canſay*, L. 3. *Caſye*, L. 4.

fulle

fulle myghty and gentylle in drynkynge. This is a Cytee ryalle, where the Kyng of *Mancy* was wont to duelle: and there duellen many religious men, as it were of the ordre of Freres: for thei ben Mendyfauntes.

From that Cytee, men gon be Watre, ſolacynge and diſportynge hem, tille thei come to an Abbey of Monkes, that is faſte bye, that ben gode religious men, after here Feythe and Lawe. In that Abbeye is a gret Gardyn and a fair, where ben many Trees of dyverſe manere of Frutes: and in this Gardyn, is a lytille Hille, fulle of delectable Trees. In that Hille and in that Gardyn, ben many dyverſe Beſtes, as of Apes, Marmozettes, Babewynes, and many other dyverſe Beſtes. And every day, whan the Covent of this Abbeye hathe eten, the Awmener let bere the releef to the Gardyn, and he ſmytethe on the Gardyn Zate with a Clyket of Sylver, that he holdethe in his hond, and anon alle the Beſtes of the Hille and of dyverſe places of the Gardyn, comen out, a 3000 or a 4000; and thei comen in gyſe of pore men: and men zeven hem the releef, in faire Veſſelles of Sylver, clene over gylt. And whan thei han eten, the Monk ſmytethe eft ſones on the Gardyn Zate with the Clyket; and than anon alle the Beſtes retornen azen

to

to here places, that thei come fro. And thei ſeyn, that theiſe Beſtes ben Soules of worthi men, that reſemblen in lykneſſe of the Beſtes, that ben faire: and therfore thei zeve hem mete, for the love of God. And the other Beſtes that ben foule, they ſeyn, ben Soules of pore men and of rude Comouns. And thus thei beleeven, and no man may putte hem out of this opynyoun. Theiſe Beſtes above-ſeyd, thei let taken, whan thei ben zonge, and noriſſchen hem ſo with Almeſſe; als manye, as thei may fynde. And I asked hem, zif it had not ben better, to have zoven that releef to pore men, rathere than to the Beſtes. And thei anſwerde me and ſeyde, that thei hadde no pore men amonges hem, in that Contree: and thoughe it had ben ſo, that pore men had ben among hem, zit were it gretter Almeſſe, to zeven it to tho Soules, that don there here Penance. Manye other Marveylles ben in that Cytee and in the Contree there aboute, that were to long to telle zou.

Fro that Cytee, go men be the Contree a 6 iourneyes, to another Cytee, that men clepen [o] *Chilenſo:* of the whiche Cytee, the Walles

[o] *Cheloſo*, L. 1. *Cheſolo*, L. 2. *Tylenſo*, L. 3, 4. *Chybens*, E. 1, 2, 3, 4.

ben

ben 20 Myle aboute. In that Cytee ben 60 Brigges of Ston, ſo faire, that no man may ſee fairere. In that Cytee was the firſte Sege of the Kyng of *Mancy:* for it is a fair Cytee, and plenteevous of alle Godes.

Aftre paſſe men overthwart a gret Ryvere, that men clepen *Dalay:* and that is the gretteſt Ryvere of Freſſche Water, that is in the World. For there, as it is moſt narow, it is more than 4 Myle of brede. And thanne entren men azen in to the Lond of the grete *Chane*. That Ryvere gothe thorghe the Lond of *Pigmaus:* where that the folk ben of litylle Stature, that ben but 3 Span long [p]: and thei ben right faire and gentylle, aftre here quantytees, bothe the Men and the Wommen. And thei maryen hem, whan thei ben half Zere of Age, and geten Children. And thei lyven not, but 6 Zeer or 7 at the moſte. And he that lyvethe 8 Zeer, men holden him there righte paſſynge old. Theiſe men ben the beſte worcheres of Gold, Sylver, Cotoun, Sylk, and of alle ſuche thinges, of

[p] Plin. 7. 2. *Supra hos, [circa Fontem Gangis] extremâ in parte Montium, Spithamæi Pygmæi narrantur, ternas Spithamas longitudine, hoc eſt, ternos dodrantes non excedentes —Quos à Gruibus infeſtari Homerus quoque prodidit. Fama eſt, inſidentes arietum caprarumque dorſis, armatos ſagittis, Veris tempore, univerſo agmine ad mare deſcendere, & ova pullosque earum alitum conſumere.*

ony

ony other, that be in the World. And thei han often tymes Werre with the Briddes of the Contree, that thei taken and eten. This litylle folk nouther labouren in Londes ne in Vynes. But thei han grete men amonges hem, of oure Stature, that tylen the Lond, and labouren amonges the Vynes for hem. And of tho men of oure Stature, han thei als grete skorne and wondre, as we wolde have among us of Geauntes, zif thei weren amonges us. There is a gode Cytee, amonges othere, where there is duellynge gret plentee of tho lytylle folk: And it is a gret Cytee and a fair; and the men ben grete, that duellen amonges hem: but whan thei geten ony Children, thei ben als litylle as the Pygmeyes: and therfore thei ben alle, for the moſte part, alle Pygmeyes; for the Nature of the Lond is ſuche. The grete *Cane* let kepe this Cytee fulle wel: for it is his. And alle be it, that the Pygmeyes ben lytylle, zit thei ben fulle reſonable, aftre here Age, and connen bothen [q] Wytt and gode and malice, y now.

Fro that Cytee, gon men be the Contree, be many Cytees and many Townes, unto a Cytee, that men clepen *Jamchay*: and it is a noble Cytee and a riche, and of gret pro-

[q] *Sciunt ſufficienter Bonum & Malum*, L.

ſite to the Lord: and thidre go men to ſechen Marchandiſe of alle manere of thing. That Cytee is fulle moche worthe zerly to the Lord of the Contree. For he hathe every Zere to rente of that Cytee (as thei of the Cytee ſeyn) 50000 Cumantz of Floreyns of Gold: for thei cownten there alle be Cumanz: and every Cumant is 10000 Floryns of Gold. Now may men wel rekene, how moche that it amountethe. The Kyng of that Contree is fulle myghty: and zit he is undre the grete *Cane*. And the gret *Cane* hathe undre him 12 ſuche Provynces. In that Contree, in the gode Townes, is a gode Cuſtom. For whoſo wille make a Feſte to ony of his Frendes, there ben certeyn Innes in every gode Toun; and he that wil make the Feſte, wil ſeye to the Hoſtellere, Arraye for me, to morwe, a gode Dyner, for ſo many folk; and tellethe him the nombre; and devyſethe him the Viaundes: and he ſeythe alſo, Thus moche I will diſpende, and no more. And anon the Hoſtellere arrayethe for him, ſo faire and ſo wel and ſo honeſtly, that ther ſchalle lakke no thing. And it ſchalle be don ſunnere, and with laſſe coſt, than, and a man made it in his owne Hous.

And

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And a 5 Myle fro that Cytee, toward the Hed of the Ryvere of *Dalay*, is another Cytee, that men clepen *Menke*. In that Cytee is ſtrong Navye of Schippes; and alle ben white as Snow, of the kynde of the Trees, that thei ben made offe. And thei ben fulle grete Schippes, and faire, and wel ordeyned, and made with Halles and Chambres, and other eyſementes as thoughe it were on the Lond.

Fro thens go men be many Townes and many Cytees, thorghe the Contree, unto a Cytee, that men clepen *Lanteryne:* and it is an 8 iourneyes fro the Cytee aboveſeyd. This Cytee ſitt upon a faire Ryvere, gret and brood, that men clepen *Caramaron*. This Ryvere paſſethe thorghe out *Cathay:* and it dothe often tyme harm, and that fulle gret, whan it is over gret.

CAP.

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Cap. XX.

Of the grete Chane *of* Chatay. *Of the Rialtee of his Palays, and how he ſitt at Mete; and of the grete nombre of Officeres, that ſerven hym.*

CHATAY is a gret Contree and a fair, noble and riche, and fulle of Marchauntes. Thidre gon Marchaundes alle Zeres, for to ſechen Spices and alle manere of Marchandiſes, more comounly than in ony other partye. And zee ſchulle undirſtonde, that Marchaundes, that comen fro *Gene* or fro *Venyſe* or fro *Romanye*, or other partyes of *Lombardye*, thei gon be See and be Londe 11 Monethes, or 12, or more ſum tyme, or thei may come to the Yle of *Cathay*, that is the princypalle Regyoun of alle partyes bezonde; and it is of the grete *Cane*.

Fro *Cathay* go men toward the Eſt, be many iorneyes: and than men fynden a gode Cytee, betwene theiſe othere, that men clepen [a] *Sugarmago*. That Cytee is on of the beſte

[a] Thus the *French*: but the *Latin* MSS. have it, *Eugarmago*.

ſtored

ſtored of Sylk and other Marchandiſes, that is in the World. Aftre go men zit to another old Cytee, toward the Eſt: and it is in the Provynce of *Cathay*. And beſyde that Cytee, the men of *Tartarye* han let make another Cytee, that is clept *Caydon*; and it hathe 12 Zates: and betwene the two Zates, there is alle weys a gret Myle; ſo that the 2 Cytees, that is to ſeyne, the olde and the newe, han in circuyt more than 20 Myle. In this Cytee is the Sege of the grete *Cane* in a fulle gret Palays, and the moſt paſſynge fair in alle the World: of the whiche the Walles ben in circuyt more than 2 Myle: and within the Walles, it is alle fulle of other Palays. And in the Gardyn of the grete Palays, there is a gret Hille, upon the whiche there is another Palays: and it is the moſt fair and the moſt riche, that ony man may devyſe. And alle aboute the Palays and the Hille, ben many Trees, berynge many dyverſe Frutes. And alle aboute that Hille, ben Dyches grete and depe: and beſyde hem, ben grete Vyneres, on that o part and on that other. And there is a fulle fair Brigge to paſſe over the Dyches. And in theiſe Vyneres, ben ſo many wylde Gees and Gandres and wylde Dokes and Swannes and Heirouns, that it is with

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outen nombre. And alle aboute theiſe Dyches and Vyneres, is the grete Gardyn, fulle of wylde Beſtes; ſo that, whan the gret *Cane* wil have ony Deſport on that, to taken ony of the wylde Beſtes or of the Foules, he wil lete chace hem and taken hem at the Wyndowes, with outen goynge out of his Chambre. This Palays, where his Sege is, is bothe gret and paſſynge fair. And with in the Palays, in the Halle, there ben 24 Pyleres of fyn Gold: and alle the Walles ben covered with inne, of rede Skynnes of Beſtes, that men clepen Panteres; that ben faire Beſtes, and well ſmellyng: ſo that for the ſwete odour of tho Skynnes, non evylle Ayr may entre in to the Palays. Tho Skynnes ben als rede as Blode; and thei ſchynen ſo brighte azen the Sonne, that unethes no man may beholden hem. And many folk worſchipen tho Beſtes, whan thei meeten hem firſt at Morwe, for here gret vertue and for the gode ſmelle that thei han: and tho Skynnes thei preyſen more than thoughe thei were Plate of fyn Gold And in the myddes of this Palays is the [a] Mountour for the grete *Cane*, that is alle wrought of Gold and of precyous Stones and grete Perles: and at 4 Corneres of the

[a] *Aſcenſorium*, L. *Mountaynette*, F.

Mountour

Mountour, ben 4 Serpentes of Gold: and alle aboute ther is y made large Nettes of Sylk, and Gold and grete Perles hangynge alle aboute the Mountour. And undre the Mountour, ben Condytes of Beverage, that thei drynken in the Emperours Court. And beſyde the Condytes, ben many Veſſelles of Gold, be the whiche, thei that ben of Houſhold, drynken at the Condyt. And the Halle of the Palays is fulle nobelyche arrayed, and fulle merveylleouſely atyred on alle partyes, in alle thinges, that men apparayle with ony Halle. And firſt, at the chief of the Halle, is the Emperours Throne, fulle highe, where he ſyttethe at the Mete: and that is of fyn precyouſe Stones, bordured alle aboute with pured Gold and precyous Stones and grete Perles. And the Grees, that he gothe up to the Table, ben of precyous Stones, medled with Gold. And at the left ſyde of the Emperoures Sege, is the Sege of his firſte Wif, o degree lowere than the Emperour: and it is of Jaſpere, bordured with Gold and preciouſe Stones. And the Sege of his ſeconde Wif is alſo another Sege, more lowere than his firſte Wif: and it is alſo of Jaſpere, bordured with Gold, as that other is. And the Sege of the thridde Wif is alſo more lowe, be a Degree,

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than the ſeconde Wif. For he hathe alweys 3 Wifes with him, where that evere he be. And aftre his Wyfes, on the ſame ſyde, ſytten the Ladyes of his Lynage, zit lowere, aftre that thei ben of Eſtate. And alle tho that ben maryed, han a Countrefete, made lyche a mannes foot, upon here Hedes, a cubyte long, alle wrought with grete Perles, fyne and oryent, and aboven, made with Pecokes Fedres and of other ſchynynge Fedres; and that ſtont upon here Hedes, lyke a Creſt, in tokene that thei ben undre mannes fote and undre ſubiectioun of Man. And thei that ben unmaryed, han none ſuche. And aftre, at the right ſyde of the Emperour, firſt ſyttethe his eldeſt Sone, that ſchalle regne aftre him: and he ſyttethe alſo o Degree lowere than the Emperour, in ſuche manere of Seges, as don the Empereſſes. And aftre him, ſytten other grete Lordes of his Lynage, every of hem a Degree lowere than other, as thei ben of Eſtate. And the Emperour hathe his Table allone be him ſelf, that is of Gold and of precious Stones, or of Criſtalle, bordured with Gold, and fulle of precious Stones or of Amatyſtes or of *Lignũ Aloes*, that comethe out of *Paradys*, or of Ivory, bounden or bordured with Gold. And everyche of his Wyfes hathe

hathe alſo hire Table be hire ſelf. And his eldeſt Sone, and the other Lordes alſo, and the Ladyes, and alle that ſitten with the Emperour, han Tables allone be hem ſelf, fulle riche. And there nys no Table, but that it is worthe an huge Treſour of Gode. And undre the Emperoures Table, ſitten 4 Clerkes, that writen alle, that the Emperour ſeythe; be it good, be it evylle. For alle that he ſeythe, moſte ben holden: for he may not chaungen his Word, ne revoke it. At grete ſolempne Feſtes, before the Emperoures Table, men bryngen grete Tables of Gold, and there on ben Pecokes of Gold, and many other maner of dyverſe foules, alle of Gold, and richely wrought and enameled; and men maken hem dauncen and ſyngen, clappynge here Wenges to gydere, and maken gret noyſe: and where it be by Craft or be Nygromancye, I wot nere; but it is a gode ſight to beholde, and a fair: and it is gret marvayle how it may be. But I have the laſſe marvaylle, be cauſe that thei ben the moſte ſotyle men in alle Sciences and in alle Craftes, that ben in the World. For of ſotyltee and of Malice and of fercaſtynge, thei paſſen alle men undre Hevene. And therfore thei ſeyn hem ſelf, that thei ſeen with 2 Eyen; and the Criſtene

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men ſee but with on: be cauſe that thei ben more ſotylle than thei. For alle other Naciouns, thei ſeyn, ben but blynde in conynge and worchynge, in compariſoun to hem. I did gret beſyneſſe, for to have lerned that Craft: but the Maiſtre tolde me, that he had made a vow to his God, to teche it to no Creature, but only to his eldeſte Sone. Alſo above the Emperours Table and the othere Tables, and aboven a gret partie in the Halle, is a Vyne, made of fyn Gold: and it ſpredethe alle aboute the Halle; and it hath many Cluſtres of Grapes, ſomme white, sõme grene, sũme zalowe and sõme rede and sõme blake, alle of precious Stones: the white ben of Criſtalle and of Berylle and of Iris; the zalowe ben of Topazes; the rede ben of Rubies, and of Grenaz and of Alabraundynes; the grene ben of Emeraudes, of Perydos and of Criſolytes; and the blake ben of Onichez and Garantez. And thei ben alle ſo propurlyche made, that it ſemethe a verry Vyne, berynge kyndely Grapes. And before the Emperoures Table, ſtonden grete Lordes, and riche Barouns and othere, that ſerven the Emperour at the Mete. And no man is ſo hardy, to ſpeke a word, but zif the Emperour ſpeke to him; but zif it be Mynſtrelles, that ſyngen Songes, and

and tellen Geſtes or other deſportes, to ſolace with the Emperour. And alle the Veſſelle, that men ben ſerved with, in the Halle or in Chambres, ben of precious Stones; and ſpecially at grete Tables; outher of Jaſpre or of Criſtalle or of Amatyſtez or of fyn Gold. And the Cuppes ben of Emeraudez and of Saphires or of Topazes, of Perydoz, and of many other precyouſe Stones. Veſſelle of Sylver is there non: for thei telle no prys there of, to make no Veſſelle offe: but thei maken ther of Grecynges and Pileres and Pawmentes, to Halles and Chambres. And before the Halle Dore, ſtonden manye Barounes, and Knyghtes clene armed, to kepe that no man entre, but zif it be the wille or the Cõmandement of the Emperour, or but zif thei ben Servauntes or Mynſtralle of the Houſhold: and other non is not ſo hardy, to neighen nye the Halle Dore.

And zee ſchulle undirſtonde, that my Felawes and I, with oure Zomen, we ſerveden this Emperour, and weren his Soudyoures, 15 Monethes, azenſt the Kyng of *Mancy*, that held Werre azenſt him. And the cauſe was, for we hadden gret luſt to ſee his Nobleſſe and the Eſtat of his Court and alle his Governance, to wite zif it were ſuche, as wee

herde ſeye, that it was. And treuly, we fond it more noble and more excellent and ricchere and more marveyllous, than ever we herde ſpeke offe; in ſo moche, that we wolde never han leved it, had wee not ſeen it. For I trowe, that no man wolde beleve the Nobleſſe, the riccheſſe, ne the multytude of folk that ben in his Court, but he had ſeen it. For it is not there, as it is here. For the Lordes here han folk of certeyn nombre, als thei may ſuffiſe: but the grete *Chane* hathe every day folke at his Coſtages and Expenſes, as with outen nombre. But the Ordynance, ne the expenſes in mete and drynk, ne the honeſtee ne the clenneſſe, is not ſo arrayed there, as it is here: for alle the Comouns there eten withouten Clothe upon here knees; and thei eten alle maner of Fleſſche, and litylle of Bred. And aftre Mete, thei wypen here Hondes upon here Skyrtes: and thei eten not but ones a day. But the Eſtat of Lordes is fulle gret and riche and noble. And alle be it, that ſum men wil not trow me; but holden it for Fable, to telle hem the Nobleſſe of his perſone and of his Eſtate and of his Court and of the gret multytude of folk, that he holt, natheles I ſchalle ſeye zou, a partye of him and of his folk, aftre that I have ſeen,

the

the manere and the ordynance, fulle many a tyme. And whoſo that wole, may leve me, zif he wille; and who ſo wille not, may chuſe. For I wot wel, zif ony man hathe ben in tho Contrees bezonde, thoughe he have not ben in the place, where the grete *Chane* duellethe, he ſchalle here ſpeke of him ſo meche merveylouſe thing, that he ſchalle not trowe it lightly: and treuly, no more did I my ſelf, til I ſaughe it. And tho that han ben in tho Contrees and in the gret *Canes* Houſhold, knowen wel, that I ſeye ſothe. And therfore I wille not ſpare, for hem that knowe not, ne beleve not, but that that thei ſeen, for to telle zou a partie of him and of his eſtate, that he holt, whan he gothe from Contree to Contree, and whan he makethe ſolempne Feſtes.

CAP.

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Cap. XXI.

Wherefore he is clept the grete Chane. *Of the Style of his Lettres, and of the Superſcripcioun abowten his grete Sealle, and his pryvee Sealle.*

FIRST I ſchalle ſeye zou, whi he was clept the gret *Chane*. Zee ſchulle undirſtonde, that alle the World was deſtroyed be *Noes* Flood, ſaf only *Noe* and his Wif and his Children. *Noe* had 3 Sones, *Sem*, *Cham* and *Japhethe*. This *Cham* was he that ſaughe his Fadres prevy membres naked, whan he ſlepte, and ſcorned hem and ſchewed hem with his finger, to his Brethren, in ſcornynge wiſe: and ther fore he was curſed of God. And *Japhethe* turned his face away, and covered hem. Theiſe 3 Bretheren had Ceſoun in alle the Lond: and this *Cham*, for his crueltee, toke the gretter and the beſte partie, toward the Eſt, that is clept *Aſye*: and *Sem* toke *Affryk*: and *Japhethe* toke *Europe*. And therfore is alle the Erthe departed in theiſe 3 parties, be theiſe 3 Bretheren. *Cham* was

was the gretteſt, and the moſt myghty: and of him camen mo generaciouns, than of the othere. And of his Sone *Chuſe*, was engendred *Nembrothe* the Geaunt, that was the firſte Kyng, that ever was in the World: and he began the foundacioũ of the Tour of *Babyloyne*. And that tyme, the Fendes of Helle camen many tymes, and leyen with the Wõmen of his Generacioun, and engendred on hem dyverſe folk, as Monſtres, and folk diſfigured, sũme with outen Hedes, sũme with grete Eres, sũme with on Eye, sũme Geauntes, ſum with [a] Hors feet, and many other dyverſe ſchapp, azenſt kynde. And of that Generacioun of *Cham*, ben comen the *Paynemes*, and dyverſe folk, that ben in Yles of the See, be alle *Ynde*. And for als moche as he was the moſte myghty, and no man myghte withſtonde him, he cleped him ſelf the Sone of God, and Sovereyn of alle the World. And for this *Cham*, this Emperour clepeth him *Cham* and Sovereyn of alle the World. And of the Generacioun of *Sem*, ben comen the *Sarrazines*. And of the Generacioun of *Japhethe*, is comen the peple of *Iſrael*. And thoughe that wee duellen in *Eu-*

[a] Plin. L. 4. C. 13. *Alia* [*Inſula Ponti*] *in quibus equinis pedibus homines naſcantur, Hippopodes appellati.*

rope,

rope, this is the opynyoun, that the *Syryenes* and the *Samaritanes* han amonges hem; and that thei told me, before that I wente toward *Inde*: but I fond it otherwiſe. Natheles the Sothe is this, that *Tartarynes* and thei that duellen in the grete *Aſye*, thei camen of *Cham*. But the Emperour of *Cathay* clepeth him not *Cham*, but *Can*: and I ſchalle telle zou how. It is but litylle more but 8 ſcore Zeer, that alle *Tartarye* was in ſubiectioun and in ſervage to othere nacyouns abouten: for thei weren but beſtyalle folk, and diden no thing but kepten Beſtes, and lad hem to Paſtures. But among hem, thei hadden 7 princypalle Nacyouns, that weren Soveraynes of hem alle: of the whiche, the firſte Nacyoun or Lynage was clept *Tartar*; and that is the moſt noble and the moſte preyſed. The ſeconde Lynage is clept *Tanghot*; the thridde *Eurache*; the 4 *Valair*; the 5 *Semoche*; the 6 *Megly*; the 7 *Coboghe*. Now befelle it ſo, that of the firſte Lynage, ſucceeded an old worthi man, that was not riche, that hadde to name *Changuys*. This man lay upon a nyght in his Bed, and he ſawghe in a Viſionn, that there cam before him a Knyght armed alle in white, and he ſatt upon a white Hors, and ſeyd to him,

Can,

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Can, ſlepeſt thou? The inmortalle God hathe ſent me to the; and it is his Wille, that thou go to the 7 Lynages, and ſeye to hem, that thou ſchalt ben here Emperour. For thou ſchalt conquere the Londs and the Contrees, that ben abouten: and thei that marchen upon zou, ſchulle ben undre zoure Subieccioun, as zee han ben undre hires: for that is Goddes Wille inmortalle. And whan he cam at morwe, *Changuys* roos, and wente to the 7 Lynages, and tolde hem how the white Knyght had ſeyd. And thei ſcorned him, and ſeyden, that he was a fool; and ſo he departed fro hem alle aſchamed. And the nyght ſewynge, this white Knyght cam to the 7 Lynages, and commaunded hem, on Goddes behalve inmortalle, that thei ſcholde make this *Changuys* here Emperour; and thei ſcholde ben out of ſubieccioun; and thei ſcholde holden alle other Regiounes aboute hem in here ſervage, as thei had ben to hem beforn. And on the Morwe, thei choſen him to ben here Emperour: and thei ſetten him upon a blak Fertre; and aftre that, thei liften him up with gret ſolempnytee, and thei ſetten him in a Chayer of Gold, and diden hym alle maner of Reverence; and thei cleped him *Chan*, as the white Knyght called him. And whan he was thus

thus choſen, he wolde aſſayen, zif he myghte truſt in hem or non, and whether thei wolde ben obeyſſant to him or non. And thanne he made many Statutes and Ordynances, that thei clepen *Yſya Chan*. The firſt Statute was, that thei ſcholde beleeven and obeyen in God inmortalle, that is allemyghty, that wolde caſten hem out of ſervage; and at alle tymes clepe to him for help, in tyme of nede. The tother Statute was, that alle maner of men that myghte beren Armes, ſcholden ben nombred: and to every 10 ſcholde ben a Mayſtre, and to every 100 a Mayſtre, and to every 1000 a Mayſtre, and to every 10000 a Mayſtre. Aftre he cõmanded to the Princypales of the 7 Lynages, that thei ſcholde leven and forſaken alle that thei hadden in Godes and Heritage; and fro thens forthe to holden hem payd, of that that he wolde zeve hem of his Grace. And thei diden ſo anon. Aftre he cõmanded to the Princypales of the 7 Lynages, that every of hem ſcholde brynge his eldeſt Sone before him, and with here owne handes ſmyten of here Hedes, with outen taryenge. And anon his Cõmandement was performed. And whan the *Chane* ſaghe, that thei made non obſtacle to performen his Cõmandement, thanne he thoughte wel, that he myghte truſten in

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in hem, and cõmanded hem anon to make hem redy, and to ſewen his Banere. And aftre this, *Chane* putt in ſubieccioun alle the Londes aboute him. Aftreward it befelle upon a day, that the *Cane* rood with a fewe Meynee, for to beholde the ſtrengthe of the Contree, that he had wonnen: and ſo befelle, that a gret multytude of his Enemyes metten with him; and for to zeven gode enſample of hardyneſſe to his peeple, he was the firſte that faughte, and in the myddes of his Enemyes encountred; and there he was caſt from his Hors, and his Hors ſlayn. And whan his folk ſaughe him at the Erthe, thei weren alle abaſſcht, and wenden he had ben ded, and flowen everych one; and hire Enemyes aftre, and chaced hem: but thei wiſte not, that the Emperour was there. And whan thei weren comen azen fro the Chace, thei wenten and ſoughten the Wodes, zif ony of hem had ben hid in the thikke of the Wodes: and manye thei founden and ſlowen hem anon. So it happend, that as thei wenten ſerchinge, toward the place that the Emperour was, thei ſaughe an Owle ſittynge upon a Tree aboven hym; and than thei ſeyden amonges hem, that there was no man, be cauſe that thei ſaughe that Brid there: and ſo thei wenten hire wey; and

and thus eſcaped the Emperour from Dethe. And thanne he wente prevylly, alle be nyghte, tille he cam to his folk, that weren fulle glad of his comynge, and maden grete thankynges to God inmortalle, and to that Bryd, be whom here Lord was ſaved. And therfore princypally aboven alle Foules of World, thei worſchipen the Owle: and whan thei han ony of here Fedres, thei kepen hem fulle precyouſly, in ſtede of Relykes, and beren hem upon here Hedes with gret reverence: and thei holden hem ſelf bleſſed, and ſaf from alle periles, while that thei han hem upon hem; and therfore thei beren here Fedres upon here Hedes. Aftre alle this the *Cane* ordeyned him, and aſſembled his peple, and wente upon hem that hadden aſſayled hym before, and deſtroyed hem, and put hem in ſubieccioun and ſervage. And whan he had wonnē and putt alle the Londes and Contrees, on this half the Mount *Belyan*, in ſubieccioun, the whyte Knyght cam to him azen in his ſleep, and ſeyde to him, *Chan*, the Wille of God inmortalle is, that thou paſſe the Mount *Belyan*; and thou ſchalt wynne the Lond, and thou ſchalt putten many Nacyouns in ſubieccioun: and for thou ſchalt fynde no gode paſſage for to go toward that Contree, go to the Mount *Belyan*, that

that is upon the See, and knele there 9 tymes toward the Eſt, in the Worſchipe of God inmortalle; and he ſchal ſchewe the Weye to paſſe by. And the *Chane* dide ſo. And anon the See, that touched and was faſt to the Mount, began to withdrawe him, and ſchewed fair weye of 9 fote brede large; and ſo he paſſed with his folk, and wan the Lond of *Cathay*, that is the gretteſt Kyngdom of the World. And for the 9 Knelynges, and for the 9 fote of Weye, the *Chane* and alle the men of *Tartarye* han the nombre of 9 in gret reverence. And therfore who that wole make the *Chane* ony preſent, be it of Hors, be it of Bryddes, or of Arwes, or Bowes, or of Frute, or of ony other thing, alweys he moſt make it of the nombre of 9. And ſo thanne ben the preſentes of grettere pleſance to him, and more benygnely he wil reſceyven hem, than though he were preſented with an 100 or 200. For hym ſemethe the nombre of 9 ſo holy, be cauſe the Meſſagre of God inmortalle deviſed it. Alſo whan the *Chane* of *Cathay* hadde wonnen the Contree of *Cathay*, and put in ſubieccioun and undre fote many Contrees abouten, he felle ſeek. And whan he felte wel, that he ſcholde dye, he ſeyde to his 12 Sones, that everyche of hem ſcholde

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brynge him on of his Arewes; and ſo thei diden anon. And thanne he cõmanded, that men ſcholde bynden hem to gedre, in 3 places; and than he toke hem to his eldeſt Sone, and bad him breke hem alle to gedre. And he enforced hem with alle his myght to breken hem: but he ne myghte not. And than the *Chane* bad his ſeconde ſone to breke hem; and ſo ſchortly to alle, eche aftre other: but non of hem myght breke hem. And than he bad the Zongeſt Sone diſſevere everyche from other, and breken everyche be him ſelf: and ſo he dide. And than ſeyde the *Chane* to his eldeſt Sone, and to alle the othere, Wherfore myght zee not breke hem? And thei anſwereden, that thei myght not, be cauſe that thei weren bounden to gydre. And wherfore, quothe he, hathe zoure litylle zongeſt Brother broken hem? Becauſe, quothe thei, that thei weren departed eche from other. And thanne ſeyde the *Chane*, My Sones, quoth he, treuly thus wil it faren be zou. For als longe as zee ben bounden to gedere, in 3 places, that is to ſeyne, in Love, in Trouthe and in gode Accord, no man ſchalle ben of powere to greve zou: but and zee ben diſſevered fro theiſe 3 places, that zoure on helpe not zoure other, zee ſchulle be deſtroyed and brought

brought to nought: and zif eche of zou love other, and helpe othere, zee ſchulle be Lordes and Sovereynes of alle othere. And whan he hadde made his Ordynances, he dyed. And thanne after hym, regned [a] *Ecchecha Cane* his eldeſt Sone. And his othere Bretheren wenten to wynnen hem many Contrees and Kyngdomes, unto the Lond of *Pruyſſe* and of *Roſſye*, and made hem to ben cleped *Chane*: but thei weren alle obeyſſant to hire eldre Brother; and therfore was he clept grete *Chane*. Aftre *Ecchecha*, regned [b] *Guyo Chane*: And aftre him, [c] *Mango Chan*, that was a gode Criſtene man, and baptized, and zaf Lettres of perpetuelle pes to alle Criſtene men, and ſente his Brother *Halaon* with gret multytude of folk, for to wynnen the Holy Lond, and for to put it in to Criſtene mennes hondes, and for to deſtroye *Machametes* Lawe, and for to take the Calyphee of *Baldak*, that was Emperour and Lord of alle the *Sarazines*. And whan this Calyphee was taken, [d] men fownden him of ſo highe worſchipe, that in alle the remenant of the World, ne myghte a

[a] *Chicoto*, E. 1.. *Cythato*, E. 2. *Cithote*, E 3. *Cythoco*, E. 4. *Eccocha*, F. 1. *Ethocha*, F 2. *Octochan*, L. 1, 2. *Ochoto*, L. 3, 4.

[b] *Cuno*, L. 1, 2. *Guican*, L. 3, 4.

[c] *Magnus*, L. 1, 2.

[d] *Invenerunt maximam copiam Theſauri apud eum*, L.

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man fynde a more reverent man, ne highere in worſchipe. And than *Halaon* made him come before him, and ſeyde to hym: Why, quoth he, haddeſt thow not taken with the mo Sowdyoures, and men y nowe, for a lytille quantytee of threſour, for to defende the and thi Contree, that art ſo habundant of Treſore and ſo high in alle worſchipe? And the Calyphee anſwerd him, For he wel trowede, that he hadde y nowe of his owne propre men. And than ſeyde *Halaon*, Thou were as a God of the *Sarazines:* and it is convenyent to a God, to ete no Mete, that is mortalle; and therfore thou ſchalt not ete, but precyous Stones, riche Perles, and Treſour, that thou loveſt ſo moche. And than he cõmanded him to Preſoun, and alle his Treſoure aboute him; and ſo he dyed for Hungre, and Threſt. And than aftre this, *Halaon* wan alle the Lond of *Promyſſioun*, and putte it in to Criſtene mennes hondes. But the grete *Chane* his Brother dyede; and that was gret ſorwe and loſſe to alle Criſtene men.

Aftre *Mango Chan*, regned *Cobyla Chan*, that was alſo a Criſtene man: and he regnede 42 Zeere. He founded the grete Cytee [e] *Izonge* in *Cathay*, that is a gret del more than *Rome*.

[e] *Jonger*, L. 1, 2. *Jong*, L. 3, 4. F.

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The tother gret *Chane*, that cam aftre him, becam a Payneme, and alle the other aftre him.

The Kyngdom of *Cathay* is the gretteſt Reme of the World. And alſo the gret *Chan* is the moſt myghty Emperour of the World, and the gretteſt Lord undre the Firmament; and ſo he clepethe him in his Lettres, right thus, *Chan, filius Dei excelſi, omnium univerſã Terram colentium sũmus Imperator, & Dominus omnium Dominantium.* And the Lettre of his grete Seel, writen abouten, is this, *Deus in Celo, Chan ſuper Terram, ejus fortitudo. Omnium hominum Imperatoris ſigillum.* And the Superſcripcioun aboute his litylle Seel is this, *Dei Fortitudo omnium hominum. Imperatoris Sigillum.* And alle be it that thei be not criſtned, zit natheles the Emperour and alle the *Tarterynes* beleeven in God inmortalle. And whan thei wille manacen ony man, thanne thei ſeyn, God knowethe wel, that I ſchalle do the ſuche a thing, and tellethe his Manace. And thus have zee herd, whi he is clept the grete *Chane*.

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Cap. XXII.

Of the governance of the grete Chanes *Court, and whan he makethe ſolempne Feſtes. Of his Philoſophres. And of his Array, whan he ridethe be the Contre.*

NOW ſchalle I telle zou the Governance of the Court of the grete *Chane*, whan he makethe ſolempne Feſtes: and that is princypally 4 tymes in the Zeer. The firſte Feſte is of his Byrthe: that other is of his preſentacioun in here Tempie, that thei clepen here [a] *Moſcache*, where thei maken a manere of Circumciſioun: and the tother 2 Feſtes ben of his Ydoles. The firſte Feſte of the Ydole is, whan he is firſt put in to hire Temple and throned. The tother Feſte is, whan the Ydole begynnethe firſt to ſpeke or to worche Myracles. Mo ben there not of ſolempne Feſtes, but zif he marye ony of his Children. Now undirſtondethe, that at every of theiſe Feſtes,

[a] *Moyſeac*, L. 1, 2. *Moſſeak*, F. 2.

he

he hathe gret multytude of peple, well ordeyned and wel arrayed, be thouſandes, be hundredes and be tenthes. And every man knowethe wel, what ſervyſe he ſchalle do. And every man zevethe ſo gode hede and ſo gode attendance to his ſervyſe, that no man fyndethe no defaute. And there ben firſt ordeyned 4000 Baronnes myghty and riche, for to governe and to make ordynance for the Feſte, and for to ſerve the Emperour. And theiſe ſolempne Feſtes ben made with outen, in Hales and Tentes made of Clothes of Gold and of Tartaries, fulle nobely. And alle tho Barouns han Crounes of Gold upon hire Hedes, fulle noble and riche, fulle of precious Stones and grete Perles oryent. And thei ben alle clothed in Clothes of Gold or of Tartaries or of Camokas, ſo richely and ſo perfytly, that no man in the World can amenden it, ne better deviſen it. And alle tho Robes ben orfrayed alle abouten, and dubbed fulle of precious Stones and of grete oryent Perles, fulle richely. And thei may wel do ſo: for Clothes of Gold and of Sylk ben gretter chep there a gret del, than ben Clothes of Wolle. And theiſe 4000 Barouns ben deviſed in 4 Companyes: and every thouſand is clothed in Clothes alle of o colour; and that ſo wel ar-

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rayed and ſo richely, that it is marveyle to beholde. The firſte thouſand, that is of Dukes, of Erles, of Marquyſes and of Amyralles, alle clothed in Clothes of Gold, with Tyſſeux of grene Silk, and bordured with Gold, fulle of preciouſe Stones, in maner as I have ſeyd before. The ſecounde thouſand is alle clothed in Clothes dyapred of red Silk, all wroughte with Gold, and the Orfrayes ſett fulle of gret Perl and precious Stones, fulle nobely wroughte. The 3 thouſand is clothed in Clothes of Silk, of Purpre or of *Ynde*. And the 4 thouſand is in Clothes of zalow. And alle hire Clothes ben ſo nobely and ſo richely wroughte with Gold and precious Stones and riche Perles, that zif a man of this Contree hadde but only on of hire Robes, he myghte wel ſeye, that he ſcholde nevere be pore. For the Gold and the precious Stones and the grete oryent Perles ben of gretter value, on this half the See, than thei ben bezond the See, in tho Contrees. And whan thei ben thus apparaylled, thei gon 2 and 2 togedre, fulle ordynatly before the Emperour, with outen ſpeche of ony Woord, ſaf only enclynynge to him. And everyche of hem berethe a Tablett of Jaſpere or of Ivory or of Criſtalle; and the Mynſtralle goynge before

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ſore hem, ſownyng here Inſtrumentes of dyverſe melodye. And whan the firſte thouſand is thus paſſed, and hathe made his Moſtre, he withdrawethe him on that o ſyde. And than entrethe that other ſecunde thouſand, and dothe right ſo, in the ſame manere of array and contenance, as did the firſte: and aftre the thridde, and than the fourthe; and non of hem ſeythe not o Word. And at o ſyde of the Emperours Table, ſitten many Philoſofres, that ben preved for wiſe men, in many dyverſe Scyences; as of Aſtronomye, Nigromancye, Geomancye, Pyromancye, Ydromancye, of Augurye and of many other Scyences. And everyche of hem han before hem Aſtrolabres of Gold; ſum Speres, sūme the Brayn Panne of a ded man, sūme Veſſelles of Gold fulle of Gravelle or Sond, sūme Veſſelles of Gold fulle of Coles brennynge, sūme Veſſelle of Gold fulle of Watre and of Wyn and of Oyle, and sūme Oriloges of Gold, mad ful nobely and richely wroughte, and many other maner of Inſtrumentes aftre hire Sciences. And at certeyn houres, whan hem thinkethe time, thei ſeyn to certeyn Officeres, that ſtonden before hem, ordeynd for the tyme, to fulfille hire cōmaundementes, *Makethe Pees*. And than ſeyn the Officeres,

Now

Now Pees lyſtenethe. And aftre that, ſeyth another of the Philoſophres, *Every man do Reverence, and enclyne to the Emperour, that is Goddes Sone and Soverayn Lord of alle the World; for now is tyme.* And thanne every man bowethe his Hed toward the Erthe. And thanne cõmandethe the ſame Philoſophre azen, *Stondethe up.* And thei don ſo. And at another hour, ſeythe another Philoſophre, *Puttethe zoure litille fynger in zoure Eres.* And anon thei don ſo. And at another hour, ſeythe another Philoſophre, *Puttethe zoure Honde before zoure Mouthe.* And anon thei don ſo. And at another hour, ſeithe another Philoſophre, *Puttethe zoure Honde upon zoure Hede.* And aftre that, he byddethe hem to don here hond a wey; and thei don ſo. And ſo from hour to hour, thei cõmanden certeyn thinges. And thei ſeyn, that tho thinges han dyverſe ſignificaciouns. And I asked hem prevyly, what tho thinges betokened. And on of the Maiſtres told me, that the bowynge of the Hed at that hour betokened this, that alle tho that boweden here Hedes, ſcholden evere more aftre ben obeyſſant and trewe to the Emperour; and nevere for ziftes, ne for promys in no kynde, ben fals ne Traytour unto him for

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for gode ne evylle. And the puttynge of the litylle fynger in the Ere, betokenethe, as thei ſeyn, that none of hem ne ſchalle not here ſpeke no contrarious thing to the Emperour, but that he ſchalle telle it anon to his Conſeille, or diſcovere it to ſum men that wille make relacioun to the Emperour; thoughe he were his Fadre or Brother or Sone. And ſo forthe of alle other thinges, that is don be the Philoſophres, thei tolde me the Cauſes of many dyverſe thinges. And truſtethe righte wel in certeyn, that no man dothe no thing to the Emperour, that belongethe unto him, nouther Clothinge, ne Bred, ne Wyn, ne Bathe, ne non other thing, that longethe to hym, but at certeyn houres, that his Philoſophres wille devyſen. And zif there falle Werre in ony ſyde to the Emperour, anon the Philoſophres comen, and ſeyn here avys aftre her calculaciouns, and conſeylen the Emperour of here avys, be here ſciences; ſo that the Emperour dothe no thing with outen here conſeille. And whan the Philoſophres han don and perfourmed here Cõmandementes, thanne the Mynſtralle begynnen to don here Mynſtralcye, everyche in hire Inſtrumentes, eche aftre other, with alle the melodye, that thei can devyſe. And whan thei han done a gode

gode while, on of the Officeres of the Emperour gothe up on an highe Stage wroughte fulle curyously, and cryethe and seythe with lowde voys, *Makethe Pees.* And than every man is stille. And thanne anon aftre, alle the Lordes, that ben of the Emperoures Lynage, nobely arrayed in riche Clothes of Gold, and ryally apparayled on white Stedes, als manye as may wel sewen hem at that tyme, ben redy to maken here presentes to the Emperour. And than seythe the Styward of the Court to the Lordes be name, *N.* of *N.* and nempnethe first the most enoble and the worthieste be name, and seythe, Be zee redy with suche a nombre of white Hors, for to serve the Emperour, zoure Sovereyn Lord. And to another Lord, he seythe, *N.* of *N.* be zee redy with suche a nombre, to serve zoure sovereyn Lord. And to another, right so. And to alle the Lordes of the Emperoures Lynage, eche aftre other, as thei ben of Estate. And whan thei ben alle cleped, thei entren eche after other, and presentenen the white Hors to the Emperour; and than gon hire wey. And than aftre, alle the other Barouns every of hem zeven hem presentes, or Juelle, or sum other thing, aftre that thei ben of Estate. And than aftre hem, alle the Prelates of hire Lawe, and religiouse men and other; and every man zevethe

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zevethe him ſum thing. And whan that alle men han thus preſented the Emperour, the gretteſt of dignytee of the Prelates zevethe hem a Bleſſynge, ſeyenge an Oriſoun of hire Lawe. And than begynnen the Mynſtrelle to maken hire Mynſtralcye, in dyverſe Inſtrumentes, with alle the melodye that thei can devyſe. And whan thei han don hire craft, than thei bryngen before the Emperour, Lyouns, Libardes and othere dyverſe Beſtes; and Egles and Veutours, and other dyverſe Foules; and Fiſſches, and Serpentes; for to don him reverence. And than comen Jogulours and Enchauntoures, that don many marvaylles: for thei maken to come in the Ayr, the Sonne and the Mone, be ſemynge, to every mannes ſight. And aftre thei maken the nyght ſo derk, that no man may ſee no thing. And aftre thei maken the Day to come azen, fair and pleſant with bright Sonne, to every mannes ſight. And than thei bryngen in Daunces of the faireſte Damyſelles of the World, and richeſt arrayed. And aftre thei maken to comen in, other Damyſelles, bryngynge Coupes of Gold, fulle of Mylk of dyverſe Beſtes, and zeven drynke to Lordes and to Ladyes. And than thei make Knyghtes to jouſten in Armes fulle luſtyly; and thei

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rennen to gidre a gret randoum; and thei fruſſchen to gidere ſulle fiercely; and thei breken here ſperes ſo rudely, that the Tronchouns flen in ſprotes and peces alle aboute the Halle. And than thei make to come in huntyng, for the Hert and for the Boor, with Houndes rennynge with open Mouthe. And many other thinges thei don, be craft of hire Enchauntementes; that it is marveyle for to ſee. And ſuche pleyes of deſport thei make, til the takynge up of the Boordes.

This gret *Chan* hathe ſulle gret peple for to ſerve him, as I have told zou before. For he hathe of Mynſtralles the Nombre of 13 Cumanez: but thei abyde not alle weys with hym. For alle the Mynſtrelle that comen before hym, of what nacyoun that thei ben of, thei ben withholden with him, as of his Houſhold, and entred in his Bokes, as for his owne men. And aftre that, where that evere thei gon, ever more thei cleymen for Mynſtralle of the grete *Chane:* and undre that tytle, alle Kynges and Lordes, cheriſſchen hem the more with Ziftes and alle thing. And therefore he hathe ſo gret multytude of hem. And he hathe of certeyn men, as thoughe thei were Zomen, that kepen Bryddes, as Oſtrycches, Gerfacouns, Sparehaukes, Faukons gentyls,

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gentyls, Lanyeres, Sacres, Sacrettes, Papyngayes wel ſpekynge, and Briddes ſyngynge. And alſo of wylde Beſtes, as of Olifauntz, tame and othere, Babewynes, Apes, Marmeſettes, and othere dyverſe Beſtes; the mountance of 15 Cumanez of Zomen. And of Phiſicyens Criſtene, he hathe 200. And of Leches, that ben Criſtene, he hathe 210. And of Leches and Phiſicyens, that ben *Sarrazines* 20: but he truſtethe more in the Criſtene Leches, than in the *Sarazines*. And his other comoun Houſhold is with outen nombre: and thei alle han alle neceſſaries, and alle that hem nedethe, of the Emperoures Court. And he hathe in his Court many Barouns, as Servytoures, that ben Criſtene and converted to gode Feythe, be the prechynge of religiouſe Criſten men, that duellen with him: but there ben manye mo, that wil not, that men knowen that thei ben Criſtene.

This Emperour may diſpenden als moche as he wile, with outen eſtymacioun. For he deſpendethe not, ne makethe no Money, but of Lether emprented, or of Papyre. And of that Moneye, is ſom of gretter Prys, and ſom of laſſe prys, aftre the dyverſitee of his Statutes. And whan that Money hathe ronne ſo longe, that it begynnethe to waſte, than men

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men beren it to the Emperoures Treſorye: and than thei taken newe Money for the olde. And that Money gothe thorghe out alle the Contree, and thorghe out alle his Provynces. For there and bezonde hem, thei make no Money nouther of Gold nor of Sylver. And therfore he may deſpende y now, and outrageouſly. And of Gold and Sylver, that men beren in his Contree, he makethe Cylours, Pyleres and Paumentes in his Palays, and other dyverſe thinges, what him lykethe. This Emperour hathe in his Chambre, in on of the Pyleres of Gold, a Rubye and a Charboncle of half a fote long, that in the nyght zevethe ſo gret clartee and ſchynynge, that it is als light as day. And he hathe many other precyous Stones, and many other Rubyes and Charboncles: but tho ben the gretteſt and the moſte precyous.

This Emperour duellethe in Somer in a Cytee, that is toward the Northe, that is cleped *Saduz:* and there is cold y now. And in Wyntre, he duellethe in a Cytee, that is clept *Camaaleche:* and that is an hote Contree. But the Contree, where he duellethe in moſt comounly, is in *Gaydo* or in *Jong*, that is a gode Contree and a tempree, aftre that the Contree is there: but to men of this Contree,

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tree, it were to paſſyng hoot. And whan this Emperour wille ryde from o Contree to another, he ordeynethe 4 Hoſtes of his folk; of the whiche, the firſte Hooſt gothe before him, a dayes journeye. For that Hooſt ſchalle ben logged the nyght, where the Emperour ſchalle lygge upon the Morwe. And there ſchalle every man have alle maner of Vytaylle and neceſſaryes, that ben nedefulle, of the Emperoures coſtages. And in this firſte Hooſt is the nombre of poeple 50 Cumaunez; what of Hors, what of Fote: of the whiche, every Cumanez amounten to 10000, as I have told zou before. And another Hooſt gothe in the right ſyde of the Emperour, nygh half a iourneye fro him. And another gothe on the left ſyde, of him in the ſame wiſe. And in every Hooſt, is as moche multytude of peple, as in the firſte Hooſt. And thanne aftre comethe the 4 Hooſt, that is moche more than ony of the othere, and that gothe behynden him, the mountance of a Bowe draught. And every Hooſt hathe his iourneyes ordeyned in certeyn places, where thei ſchulle be logged at nyght: and there thei ſchulle have alle, that hem nedethe. And zif it befalle, that ony of the Hooſt dye, anon thei putten another in his place; ſo that the nombre ſchal

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evere more ben hool. And zee ſchulle undirſtonde, that the Emperour, in his propre perſone, rydethe not as othere gret Lordes don bezonde; but zif him liſte to go prevyly with fewe men, for to ben unknowen. And elle he rytt in a Charett with 4 Wheles, upon the whiche is made a faire Chambre; and it is made of a certeyn Wode, that comethe out of *Paradys* terreſtre, that men clepen *Lignum Aloes*, that the Flodes of *Paradys* bryngen out at dyverſe ceſouns, as I have told zou here beforn. And this Chambre is fulle wel ſmellynge, be cauſe of the Wode, that it is made offe. And alle this Chambre is covered with inne of Plate of fyn Gold, dubbed with precious Stones and grete Perles. And 4 Olifauntz and 4 grete [b] Deſtreres alle white, and covered with riche covertoures ledynge the Chariot. And 4 or 5 or 6 of the gretteſt Lordes ryden aboute this Charyot, fulle richely arrayed and fulle nobely; ſo that no man ſchalle neyghe the Charyot, but only tho Lordes, but zif that the Emperour calle ony man to him, that him liſt to ſpeke with alle. And above the Chambre of this Chariot, that the Emperour ſittethe inne, ben ſett upon a

[b] *Dextrarii*, L. *Dromadayrs*, F. 2. *Stedes*, E. 1, 2, 3. *Oxen*, E. 4.

Perche

Perche 4 or 5 or 6 [c] Gerfacouns; to that entent, that whan the Emperour ſeethe ony wylde foul, that he may take it at his owne liſt, and have the deſport and the pley of the flight; firſt with on, and aftre with another: and ſo he takethe his deſport paſſynge be the Contree. And no man rydethe before him, of his Companye; but alle aftre him. And no man dar not come nyghe the Chariot, by a Bowe draught, but tho Lordes only, that ben aboute him: and alle the Hooſt cometh fayrely aftre him, in gret multitude. And alſo ſuche another Charyot, with ſuche Hooſtes, ordeynd and arrayd, gon with the Empreſſe, upon another ſyde, everyche be him ſelf, with 4 Hooſtes, right as the Emperour dide; but not with ſo gret multytude of peple. And his eldeſt ſone gothe be another weye in another Chariot, in the ſame manere. So that there is betwene hem ſo gret multitude of folk, that it is marveyle to telle it. And no man ſcholde trowe the nombre, but he had ſeen it. And ſum tyme it happethe, that whan he wil not go fer; and that it lyke him to have the Empereſſe and his Children with him; than thei gon alle to gydere; and here folk

[c] *Griffones*, L.

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ben alle[d] medled in fere, and devyded in 4 parties only.

And zee ſchulle undirſtonde, that the Empire of this gret *Chane* is devyded in 12 Provynces; and every Provynce hathe mo than 2000 Cytees; and of Townes with outen nombre. This Contree is fulle gret. For it hathe 12 pryncypalle Kynges, in 12 Provynces. And every of tho Kynges han many Kynges undre hem; and alle thei ben obeyſſant to the gret *Chane*. And his Lond and his Lordſchipe durethe ſo ferre, that a man may not gon from on Hed to another, nouther be See ne Lond, the ſpace of 7 Zeer. And thorghe the Deſertes of his Lordſchipe, there as men may fynde no Townes, there ben Innes ordeyned be every iorneye, to reſceyve bothe Man and Hors; in the whiche thei ſchalle fynde plentee of Vytaylle, and of alle thing, that hem nedethe, for to go be the Contree.

And there is a marveylouſe cuſtom in that Contree, (but is profitable) that zif ony contrarious thing, that ſcholde ben preiudice or grevance to the Emperour, in ony kynde, anon the Emperour hathe tydynges there of and fulle knowleche in a day, thoughe it be 3 or 4 iorneys fro him or more. For his Ambaſſedours taken here Dromedaries or hire Hors,

[d] Medled in fere, *permixti*.

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and thei priken in alle that evere thei may toward on of the Innes: and whan thei comen there, anon thei blowen an Horne; and anon thei of the In knowen wel y now, that there ben tydynges to warnen the Emperour of ſum rebellyoun azenſt him. And thanne anon thei maken other men redy, in alle haſte that thei may, to beren Lettres, and pryken in alle that evere thei may, tille thei come to the other Innes with here Lettres; and thanne thei maken freſſche men redy, to pryke forthe with the Lettres, toward the Emperour; whille that the laſte bryngere reſte him, and bayte his Dromedarie or his Hors. And ſo fro In to In, tille it come to the Emperour. And thus anon hathe he haſty tydynges of ony thing, that berethe charge, be his Corrours, that rennen ſo haſtyly, thorghe out alle the Contree. And alſo whan the Emperour ſendethe his Corrours haſtyly, thorghe out his Lond, everyche of hem hathe a large thong fulle of ſmale Belles; and whan thei neyghen nere to the Innes of other Corroures, that ben alſo ordeyned be the iorneyes, thei ryngen here Belles, and anon the other Corrours maken hem redy, and rennen here weye unto another In: and thus rennethe on to other, fulle ſpedyly and ſwyftly, tille the Emperours entent

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be ſerved, in alle haſte. And theiſe Currours ben clept [e] *Chydydo*, aftre here Langage, that is to ſeye, a Meſſagere.

Alſo whan the Emperour gothe from o Contree to another, as I have told zou here before, and he paſſe thorghe Cytees and Townes, every man makethe a Fuyr before his Dore, and puttethe there inne Pouder of gode Gommes, that ben ſwete ſmellynge, for to make gode ſavour to the Emperour. And alle the peple knelethe doun azenſt him, and don him gret reverence. And there where religyouſe Criſtene men dwellen, as thei don in many Cytees in the Lond, thei gon before him with proceſſioun, with Cros and Holy Watre; and thei ſyngen, *Veni Creator*, *Spiritus*, with an highe Voys, and gon towardes him. And whan he herethe hem, he cõmaundethe to his Lordes to ryde beſyde him, that the religiouſe men may come to him. And whan thei ben nyghe him, with the Cros, thanne he dothe a down his [f] *Galaothe*, that ſyt upon his Hede, in manere of a Chapelet, that is made of Gold and precioufe Stone and grete Perles. And it is ſo ryche, that men preyſen it to the value of a Roialme, in that Contre. And than he knelethe to the Cros.

[e] *Chipide*, L. [f] *Galiotam*, L.

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And than the Prelate of the religiouſe men ſeythe before him certeyn Oriſouns, and zevethe him a Bleſſynge with the Cros: and he enclynethe to the Bleſſynge fulle devoutly. And thanne the Prelate zevethe him ſum maner Frute, to the nombre of 9, in a Platere of Sylver, with Peres or Apples or other manere Frute. And he takethe on; and than men zeven to the othere Lordes, that ben aboute him. For the cuſtom is ſuche, that no Straungere ſchalle come before him, but zif he zeve hym ſum manere thing, aftre the olde Lawe, that ſeythe, *Nemo accedat in conſpectu meo vacuus*. And thanne the Emperour ſeythe to the religious men, that thei withdrawe hem azen, that thei ne be hurt ne harmed of the gret multytude of Hors, that comen behynde him. And alſo in the ſame maner don the religious men, that dwellen there, to the Empereſſes, that paſſen by hem, and to his eldeſt Sone; and to every of hem, thei preſenten Frute.

And zee ſchulle undirſtonde, that the poeple, that he hathe ſo many hoſtes offe, abouten hym and aboute his Wyfes and his Sone, thei dwelle not contynuelle with him: but alle weys, whan him lykethe, thei ben ſent fore; and aftre whan thei han don, thei

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retournen to hire owne Houſholdes; ſaf only thei that ben dwellynge with hym in Houſhold, for to ſerven him and his Wyfes and his Sones, for to governen his Houſhold. And alle be it, that the othere ben departed fro him, aftre that thei han perfourmed hire Servyſe, zit there abydethe contynuelly with him in Court, 50000 Men at Horſe, and 200000 Men a Fote; with outen Mynſtrelles, and tho that kepen wylde Beſtes and dyverſe Briddes, of the whiche I have tolde zou the nombre before.

Undre the Firmament, is not ſo gret a Lord, ne ſo myghty, ne ſo riche, as the grete *Chane*: Nought *Preſtre Johan*, that is Emperour of the highe *Ynde*, ne the Sowdan of *Babyloyne*, ne the Emperour of *Perſye*. Alle theiſe ne ben not in compariſoun to the grete *Chane*; nouther of Myght, ne of Nobleſſe, ne of Ryaltee, ne of Richeſſe: For in alle theiſe, he paſſethe alle erthely Princes. Wherfore it is gret harm, that he belevethe not feithefully in God. And natheles he wil gladly here ſpeke of God; and he ſuffrethe wel, that Criſtene men duelle in his Lordſchipe, and that men of his Feythe ben made Criſtene men, zif thei wile, thorghe out alle his Contree. For he

he defendethe no man to holde no Lawe, other than him lykethe.

In that Contree, ſum man hathe an 100 Wyfes, sūme 60, sūme mo, sūme leſſe. And thei taken the nexte of hire Kyn, to hire Wyfes, ſaf only, that thei out taken hire Modres, hire Doughtres, and hire Suſtres of the Modre ſyde: but hire Suſtres on the Fadir ſyde, of another Wōman, thei may wel take; and hire Bretheres Wyfes alſo aftre here Dethe; and here Step modres alſo in the ſame wyſe.

Cap. XXIII.

Of the Lawe and the Cuſtoms of the Tartarienes, *duellynge in* Chatay; *and how that men don, whan the Emperour ſchal dye, and how he ſchal be choſen.*

THE folk of that Contree uſen alle longe Clothes, with outen [a] Furroures. And thei ben clothed with precious Clothes of *Tartarye*, and of Clothes of Gold. And here

[a] *Pellura*, L.

Clothes

Clothes ben ſlytt at the ſyde; and thei ben feſtned with Laces of Silk. [b] And thei clothen hem alſo with Pylches, and the Hyde with outen. And thei uſen nouther Cappe ne Hood. And in the ſame maner as the men gon, the wõmen gon; ſo that no man may unethe knowe the Men fro the Wõmen, ſaf only tho wõmen, that ben maryed, that beren the tokne upon hire Hedes of a mannes Foot, in ſigne that thei ben undre mannes fote and undre ſubieccioun of man. And here Wyfes ne dwelle not to gydere, but every of hem be hire ſelf. And the Husbonde may ligge with whom of hem, that him lykethe. Everyche hathe his Hous, bothe man and wõman. And here Houſes ben made rounde of Staves; and it hathe a rounde Wyndowe aboven, that zevethe hem light, and alſo that ſervethe for delyverance of Smoke. And the Helynge of here Houſes, and the Wowes and the Dores ben alle of Wode.

And whan thei gon to Werre, thei leiden hire Houſes with hem upon Chariottes; as men don Tentes or Pavyllouns. And thei maken hire Fuyr, in the myddes of hire Houſes. And thei han gret multytude of alle

[b] *Habent & Pelliceas, quibus utuntur ex tranſverſis,* L. *Et veſtent des Pellices, le Peil dehors.* F.

maner

maner of Beſtes, ſaf only of Swyn: [c] for thei bryngen non forthe. And thei beleeven wel, o God, that made and formede alle thinges. And natheles zit han thei Ydoles of Gold and Sylver, and of Tree, and of Clothe. And to tho Ydoles, thei offren alle weys hyre firſt Mylk of hire Beſtes, and alſo of hire Metes, and of hire Drynkes, before thei eten. And thei offren often tymes Hors and Beſtes. And thei clepen the God of [d] Kynde, *Troga*. And hire Emperour alſo, what name that evere be have, thei putten evermore therto *Chane*. And whan I was there, hire Emperour had to name *Thiaut*; ſo that he was clept *Thiaut Chane*. And his eldeſte Sone was clept *Toſſue*. And whañe he ſchalle ben Emperour, he ſchalle ben clept *Toſſue Chane*. And at that tyme, the Emperour hadde 12 Sones, with outen him; that were named, *Cuncy*, *Ordii*, *Chahaday*, *Buryn*, *Negu*, *Nocab*, *Cadu*, *Siban*, *Cuten*, *Balacy*, *Babylan* and *Garegan*. And of his 3 Wyfes, the firſte and the pryncypalle, that was *Preſtre Johnes* Doughtre, hadde to name *Serioche Chan*; and the tother *Borak Chan*; and the tother *Karanke Chan*.

The folk of that Contree begynnen alle hire thinges in the newe Mone: and thei

[c] *Quia non nutriunt eos.* L. [d] Nature.

worſchipen

worſchipen moche the Mone and the Sonne, and often tyme knelen azenſt hem. And alle the folk of the Contree ryden comounly with outen Spores: but thei beren alle weys a lytille Whippe in hire Hondes, for to chacen with hire Hors. And thei han gret Conſcience, and holden it for a gret Synne, to caſten a Knyf in the Fuyr, and for to drawe Fleſſche out of a Pot with a Knyf, and for to ſmyte an Hors with the handille of a Whippe, or to ſmyte an Hors with a Brydille, or to breke o Bon with another, or for to caſte Mylk or ony Lykour, that men may drynke, upon the Erthe, or for to take and ſle lytil Children. And the moſte Synne, that ony man may do, is to piſſen in hire Houſes, that thei dwellen in. And who ſo that may be founden with that Synne, ſykerly thei ſlen hym. And of everyche of theiſe Synnes, it behovethe hem to ben ſchryven of hire Preſtes, and to paye gret Sõme of Silver for hire Penance. And it behovethe alſo, that the place, that men han piſſed in, be halewed azen; and and elles dar no man entren there inne. And whan thei han payed hire Penance, men maken hem paſſen thorghe a Fuyr or thorghe 2, for to clenſen hem of hire Synnes. And alſo whan ony Meſſangere comethe and bryngethe Lettres

Lettres or ony preſent to the Emperour, it behovethe him, that he with the thing that he bryngethe, paſſe thorghe 2 brennynge Fuyres, for to purgen hem, that he brynge no Poyſoun ne Venym, ne no wykked thing, that myght be grevance to the Lord. And alſo, zif ony man or wõman be taken in Avowtery or Fornycacyoun, anon thei ſleen him. Men of that Contree ben alle gode Archeres, and ſchooten righte welle, bothe men and women, als wel on Hors bak, prykynge, as on Fote, rennynge. And the Wõmen maken alle thinges and alle maner Myſteres and Craftes; as of Clothes, Botes and other thinges; and thei dryven Cartes, Plowes and Waynes and Chariottes: and thei maken Houſes and alle maner Myſteres, out taken Bowes and Arwes and Armures, that men maken. And alle the Wõmen weren Breech, as wel as men. Alle the folk of that Contree ben fulle obeyſſant to hire Sovereynes; ne thei fighten not ne chiden not, on with another. And there ben nouther Theſes ne Robboures in that Contree; and every man worſchipethe other: but no man there dothe no reverence to no Straungeres, but zif thei ben grete Princes. And thei eten Houndes, Lyounes, Lyberdes, Mares and Foles, Aſſes, Rattes and

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and Mees, and alle maner of Beſtes, grete and ſmale; ſaf only Swyn, and Beſtes that weren defended by the olde Lawe. And thei eten alle the Beſtes, with outen and with inne, with outen caſtynge awey of ony thing, ſaf only the filthe. And thei eten but litille Bred, but zif it be in Courtes of grete Lordes. And thei have not, in many places, nouther Peſen ne Benes, ne non other Potages, but the Brothe of the Fleſſche. For littille ete thei ony thing, but Fleſſche and the Brothe. And whan thei han eten, thei wypen hire Hondes upon hire Skirtes: for thei uſe non Naperye, ne Towaylles, but zif it be before grete Lordes: but the comoun peple hathe none. And whan thei han eten, thei putten hire Diſſches unwaſſchen in to the Pot or Cawdroun, with remenant of the Fleſſche and of the Brothe, til thei wole eten azen. And the ryche men drynken Mylk of Mares or of Camaylles or of Aſſes or of other Beſtes. And thei wil ben lightly dronken of Mylk, or of another Drynk, that is made of Hony and of Watre ſoden to gidre. For in that Contree is nouther Wyn ne Ale. Thei lyven fulle wrecched liche; and thei eten but ones in the day, and that but lytille, nouther in Courtes ne in other places. And in ſoothe, o man allone

in

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in this Contree wil ete more in a day, than on of hem wil ete in 3 dayes. And zif ony ſtraunge Meſſagre come there to a Lord, men maken him to ete but ones a day, and that fulle litille.

And whan thei werren, thei werren fulle wiſely, and alle weys don here beſynes, to deſtroyen hire enemyes. Every man there berethe 2 Bowes or 3, and of Arwes gret plentee, and a gret Ax. And the Gentyles han ſchorte Speres and large, and fulle trenchant on that o ſyde: and thei han Plates and Helmes, made of [e] Quyrboylle; and hire Hors covertoures of the ſame. And who ſo fleethe fro the Bataylle, thei ſle him. And whan thei holden ony Sege abouten Caſtelle or Toun, that is walled and defenſable, thei behoten to hem that ben with inne, to don alle the profite and gode, that it is marveylle to here: and thei graunten alſo to hem that ben with inne, alle that thei wille asken hem. And aſtre that thei ben zolden, anon thei ſleen hem alle, and kutten of hire Eres, and ſowcen hem in Vynegre, and there of thei maken gret ſervyſe for Lordes. Alle here luſt and alle here Ymaginacioun, is for to putten alle Londes undre hire ſubieccioun. And

[e] *Corio bullito*, L.

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thei ſeyn, that thei knowen wel be hire prophecyes, that thei ſchulle ben overcomen by Archieres, and be ſtrengthe of hem: but they knowe not of what nacioun, ne of what Lawe thei ſchulle ben offe, that ſchulle overcomen hem. And therfore thei ſuffren, that folk of alle Lawes may peyſibely duellen amonges hem.

Alſo whan thei wille make hire Ydoles, or an Ymage of ony of hire Frendes, for to have remembrance of hym, thei maken alle weys the Ymage alle naked, with outen ony maner of Clothinge. For thei ſeyn, that in gode love ſcholde be no coverynge, that man ſcholde not love for the faire Clothinge, ne for the riche aray, but only for the body, ſuche as God hathe made it, and for the gode vertues that the body is endowed with of nature; not only for fair Clothinge, that is not of kyndely nature.

And zee ſchulle undirſtonde, that it is gret drede for to purſue the *Tartarines*, zif thei fleen in Bataylle. For in fleynge, thei ſchooten behynden hem, and fleen bothe men and Hors. And whan thei wil fighte, thei wille [f] ſchokken hem to gidre in a plomp; that zif there be 20000 men, men ſchalle not wenen, that there be ſcant 10000. And thei cone wel

[f] *Incedunt pariter*, L.

wynnen lond of Straungeres, but thei cone not kepen it. For thei han grettre luſt to lye in Tentes with outen, than for to lye in Caſtelle or in Townes. And thei preyſen no thing the wytt of other naciouns. And amonges hem, Oyle of Olyve is fulle dere: for thei holden it for fulle noble medicyne. And alle the *Tartariens* han ſmale Eyen and litille of Berd, and not thikke hered, but [f] ſchiere. And thei ben falſe and traytoures: [g] and thei laſten noghte that thei behoten. Thei ben fulle harde folk, and moche peyne and wo mow ſuffren and diſeſe, more than ony other folk: for thei ben taughte therto in hire owne Contree, of Zouthe: and therfore thei ſpenden, as who ſeythe, right nought.

And whan ony man ſchalle dye, men ſetten a ſpere beſyde him: and whan he drawethe towardes the dethe, every man fleethe out of the Hous, tille he be ded; and aftre that, thei buryen him in the Feldes. And whan the Emperour dyethe, men ſetten him in a Chayere in myddes the place of his Tent: and men ſetten a Table before him clene, covered with a clothe, and there upon Fleſche and dyverſe vyaundes, and a Cuppe fulle of Mares mylk.

[f] *Clare*, L.
[g] *Et nihil ſervant quod promittunt*, L.

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And men putten a Mare beſyde him, with hire Fole, and an Hors ſadeled and brydeled; and thei leyn upon the Hors Gold and Silver gret quantytee: and thei putten abouten him gret plentee of Stree: and than men maken a gret pytt and a large; and with the Tent and alle theiſe other thinges, thei putten him in Erthe. And thei ſeyn, that whan he ſchalle come in to another World, he ſchalle not ben with outen an Hows, ne with owten Hors, ne with outen Gold and Sylver: and the Mare ſchalle zeven him mylk, and bryngen him forthe mo Hors, tille he be wel ſtored in the tother World. For thei trowen, that aftre hire Dethe, thei ſchulle be etynge and drynkynge in that other World, and ſolacynge hem with hire Wifes, as thei diden here. And aftre tyme, that the Emperour is thus entered, no man ſchalle be ſo hardy to ſpeke of him beſore his Frendes. And zit natheles ſomtyme fallethe of manye, that thei maken hem to ben entered prevylly be nyghte, in wylde places, and putten azen the Graſſe over the Pytt, for to growe: or elle men coveren the Pytt with Gravelle and Sond, that no man ſchalle perceyve where, ne knowe where the Pytt is, to that entent, that never aftre, none of his Frendes ſchulle han mynde ne remem-

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remembrance of him. And thanne thei ſeyn, that he is raviſht in to another world, where he is a grettre Lord, than he was here. And thanne aftre the dethe of the Emperour, the 7 Lynages aſſemblen hem to gidere, and cheſen his eldeſt Sone, or the nexte aftre him, of his Blood: and thus thei ſeye to him; Wee wolen and wee preyen and ordeynen, that zee ben oure Lord and oure Emperour. And thanne he anſwerethe, Zif zee wile, that I regne over zou, as Lord, do everyche of zou, that I ſchalle cõmanden him, outher to abyde or to go; and whom ſoever that I cõmaunde to ben ſlayn, that anon he be ſlayn. And thei anſweren alle with o voys, What ſo evere zee cõmanden, it ſchalle be don. Thanne ſeythe the Emperour, Now undirſtondethe wel, that my woord from hens forthe, is ſcharp and bytynge as a Swerd. After men ſetten him upon a blak Stede, and ſo men bryngen him to a Cheyere fulle richely arrayed, and there thei crownen hym. And thanne alle the Cytees and gode Townes ſenden hym ryche preſentes; ſo that at that iourneye, he ſchalle have more than 60 Chariottes charged with Gold and Sylver, with outen Jewelles of Gold and precyouſe Stones, that Lordes zeven hym, that ben withouten eſtymacioun:

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and with outen Hors and Clothes of Gold and of Camakaas and Tartarynes, that ben with outen nombre.

Cap. XXIV.

Of the Roialme of Thurſe *and the Londes and Kyngdomes towardes the Septentrionale parties, in comynge down from the Lond of* Cathay.

THIS Lond of *Cathay* is in *Aſye* the depe. And aftre, on this half, is *Aſye* the more. The Kyngdom of *Cathay* marchethe toward the Weſt, unto the Kyngdom of *Tharſe*; the whiche was on of the Kinges, that cam to preſente our Lord in *Betheleem*. And thei that ben of the Lynage of that Kyng, arn sõme Criſtene. In *Tharſe*, thei eten no Fleſſche, ne thei drynken no Wyn. And on this half, towardes the Weſt, is the Kyngdom of *Turqueſten*, that ſtrecchethe him toward the Weſt, to the Kyngdom of *Perſie*; and toward the Septrentionalle, to the Kyngdom of *Choraſme*. In the contre of *Turqueſten*, ben but fewe gode Cytees: but the beſte Cytee

Cytee of that Lond highte *Octorar*. There ben grete Paſtures; but fewe Coornes; and therfore, for the moſt partie, thei ben alle Herdemen: and thei lyzn in Tentes, and thei drynken a maner Ale, made of Hony.

And aftre, on this half, is the Kyngdom of *Choraſme*, that is a gode lond and a plentevous, with outen Wyn. And it hathe a Deſert toward the Eſt, that laſtethe more than an 100 iourneyes. And the beſte Cytee of that Contree is clept *Choraſme*. And of that Cytee, berethe the Contree his name. The folk of that Contree ben hardy Werryoures. And on this half is the Kyngdom of *Comanye*, where of the *Comayns* that dwelleden in *Grece*, ſomtyme weren chaced out. This is on of the gretteſt Kyngdomes of the World: but it is not alle enhabyted. For at on of the parties, there is ſo gret cold, that no man may dwelle there: and in another partie, there is ſo gret hete, that no man may endure it. And alſo there ben ſo many Flyes, that no man may knowe on what ſyde he may turne him. In that Contree is but lytille Arberye, ne Trees that beren Frute, ne othere. Thei lyzn in Tentes. And thei brennen the dong of Beſtes, for defaute of Wode.

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This Kyngdom deſcendeth on this half toward us, and toward *Pruyſſe*, and toward *Roſſye*. And thorghe that Contree rennethe the Ryvere of *Ethille*, that is on of the gretteſt Ryveres of the World. And it freſethe ſo ſtrongly alle Zeres, that many tymes men han foughten upon the Iſe with grete hoſtes, bothe parties on fote, and hire Hors voyded for the tyme: and what on Hors and on Fote, mo than 200000 perſones on every ſyde. And betweene that Ryvere and the grete See *Occean*, that thei clepen the See *Maure*, lyzn alle theiſe Roialmes. And toward the hede benethe in that Roialme, is the mount *Chotaz*, that is the hieſt mount of the world: and it is betwene the See *Maure* and the See *Caſpy*. There is fulle ſtreyt and dangerous paſſage, for to go toward *Ynde*. And therfore Kyng *Alyſandre* leet make there a ſtrong Cytee, that men clepen *Alizandre*, for to kepe the Contree, that no man ſcholde paſſe with outen his leve. And now men clepen that Cytee, the Zate of Helle. And the princypalle Cytee of *Comenye* is clept *Sarak*, that is on of the 3 Weyes for to go in to *Ynde*: but be the Weye, ne may not paſſe no gret multytude of peple, but zif it be in Wyntre. And that paſſage men clepen the *Derbent*.

The

The tother weye is for to go fro the Cytee of *Turqueſten*, be *Perſie*: and be that Weye, ben manye iourneyes be Deſert. And the thridde Weye is that comethe fro *Comanye*, and than to go be the grete See and be the Kyngdom of *Abchaz*.

And zee ſchulle undirſtonde, that alle theiſe Kyngdomes and alle theiſe Londes aboveſeyd, unto *Pruyſſe* and to *Roſſye*, ben alle obeyſſant to the grete *Chane* of *Cathay*; and many othere Contrees, that marchen to other Coſtes. Wherfore his powere and his Lordſchipe is fulle gret, and fulle myghty.

Cap. XXV.

Of the Emperour of Perſye, *and of the lond of derkneſſe and of other Kyngdomes, that belongen to the grete* Chane *of* Cathay, *and other Londes of his, unto the See of* Greece.

NOW ſithe I have devyſed zou the londes and the Kyngdoms toward the parties ſeptentrionales, in comynge down from the

lond of *Cathay*, unto the londes of the Criſtene, towardes *Pruyſſe* and *Roſſye*; now ſchalle I devyſe zou of other londes and Kyngdomes, comynge doun be other Coſtes, toward the right ſyde, unto the See of *Grece*, toward the lond of Criſtene men: and therfore that, aftre *Ynde* and aftre *Cathay*, the Emperour of *Perſie* is the gretteſte Lord. Therfore I ſchalle telle zou of the Kyngdom of *Perſie*. Firſt, where he hathe 2 Kyngdomes; the firſte Kyngdom begynnethe toward the Eſt, toward the Kyngdom of *Turqueſten*, and it ſtrecchethe toward the Weſt, unto the Ryvere of *Phiſon*, that is on of the 4 Ryveres, that comen out of *Paradys*. And on another ſyde, it ſtrecchethe toward the Septemtrion, unto the See of *Caſpye*: and alſo toward the Southe, unto the Deſert of *Ynde*. And this Contree is gode and pleyn and fulle of peple. And there ben manye gode Cytees. But the 2 principalle Cytees ben theiſe, *Boyturra*, and *Seornergant*, that sū men clepen *Sormagant*. The tother Kyngdom of *Perſie* ſtrecchethe toward the Ryvere of *Phiſon*, and the Parties of the Weſt, unto the Kyngdom of *Mede*: And fro the grete *Armenye*, and toward the Septemtrion, to the See of *Caſpie*; and toward the Southe, to the lond of *Ynde*. That

is alſo a gode lond and a plentefous; and it hathe 3 grete principalle Cytees, *Meſſabor*, *Caphon* and *Sarmaſſane*.

And thanne aftre is *Armenye*, in the whiche weren wont to ben 4 Kyngdomes: that is a noble Cuntree, and fulle of Godes. And it begynnethe at *Perſie*, and ſtrecchethe toward the Weſt in lengthe, unto *Turkye*. And in largeneſſe, it durethe to the Cytee of *Alizandre*, that now is clept the Zate of Helle, that I ſpak offe beforn, undre the Kyngdom of *Mede*. In this *Armenye* ben fulle manye gode Cytees: but *Tanrizo* is moſt of name.

Aftre this, is the Kyngdom of *Mede*, that is fulle long: but it is not fulle large, that begynnethe toward the Eſt, to the lond of *Perſie*, and to *Inde* the leſſe. And it ſtrecchethe toward the Weſt, toward the Kyngdom of *Caldee*, and toward the Septemtrion, deſcendynge toward the litille *Armenye*. In that Kyngdom of *Medee*, there ben many grete Hilles, and litille of pleyn Erthe. There duellen *Sarazines*, and another maner of folk, that men clepen *Cordynes*. The beſte 2 Cytees of that Kyngdom, ben *Sarras* and *Karemen*.

Aftre that, is the Kyngdom of *George*, that begynnethe toward the Eſt, to the gret Mountayne,

Mountayne, that is clept *Abzor*; where that duellen many dyverſe folk of dyverſe Naciouns. And men clepen the Contree *Alamo*. This Kyngdom ſtrecchethe him towardes *Turkye*, and toward the grete See: and toward the South, it marchethe to the grete *Armenye*. And there ben 2 Kyngdomes in that Contree; that on is the Kyngdom of *Georgie*, and that other is the Kyngdom of *Abcaz*. And alle weys in that Contree ben 2 Kynges, and thei ben bothe Criſtene: but the Kyng of *Georgie* is in ſubieccioun to the grete *Chane*. And the King of *Abcaz* hathe the more ſtrong Contree: and he alle weyes vigerouſly defendethe his Contree, azenſt alle tho that aſſaylen him; ſo that no man may make him in ſubieccioun to no man. In that Kyngdom of *Abcaz* is a gret Marvaylle. For a Provynce of the Contree, that hathe wel in circuyt 3 iorneyes, that men clepen Hanyſon, is alle covered with Derkneſſe, with outen ony brightneſſe or light; ſo that no man may ſee ne here, ne no man dar entren in to hem. And natheles, thei of the Contree ſeyn, that ſom tyme men heren voys of folk, and Hors nyzenge, and Cokkes crowynge. And men witen wel, that men dwellen there: but thei knowe not what men. And thei ſeyn, that the Derkneſſe befelle be Myracle

Myracle of God. For a curſed Emperour of *Perſie*, that highte *Saures*, purſuede alle Criſtene men, to deſtroye hem, and to compelle hem to make Sacrifiſe to his Ydoles; and rood with grete Hoſt, in alle that ever he myghte, for to confounde the Criſtene men. And thanne in that Contree, dwelleden manye gode criſtene men, the whiche that laften hire Godes, and wolde han fled in to *Grece:* and whan they weren in a playn, that highte *Megon*, anon this curſed Emperour mett with hem, with his Hooſt, for to have ſlayn hem, and hewen hem to peces. And anon the Criſtene men kneleden to the grounde, and made hire preyeres to God, to ſokoure hem. And anon a gret thikke Clowde cam, and covered the Emperour and alle his Hooſt: and ſo thei enduren in that manere, that thei ne mowe not gon out, on no ſyde; and ſo ſchulle thei ever more abyden in Derkneſſe, tille the day of Dome, be the Myracle of God. And thanne the Criſtene men wenten, where hem lykede beſt, at hire own pleſance, with outen lettynge of ony Creature; and hire enemyes encloſed and confounded in Derkneſſe, with outen ony ſtrok. Wherfore we may wel ſeye, with *David*, *A Domino factū eſt iſtud*; & *eſt mirabile in oculis noſtris*. And that was a gret

a gret Myracle, that God made for hem. Wherfore methinkethe, that Criſtene men ſcholden ben more devoute, to ſerven oure Lord God, than ony other men of ony other Secte. For with outen ony drede, ne were curſedneſſe and Synne of Criſtene men, thei ſcholden be Lordes of alle the World. For the Banere of *Jeſu Criſt* is alle weys diſplayed, and redy on alle ſydes, to the help of his trewe lovynge Servauntes: in ſo moche, that o gode Criſtene man, in gode Beleeve, ſcholde overcomen and out chacen a 1000 curſed mysbeleevynge men; as *David* ſeythe in the *Pſautere*, *Quoniã perſequebatur unus mille, & duo fugarent decem milia.* Et, *Cadent a latere tuo mille, & decem milia a dextris tuis.* And how that it myghte ben, that on ſcholde chacen a 1000, *David* himſelf ſeythe, folewynge, *Quia manus Domini fecit hæc omnia.* And oure Lord himſelf ſeythe, be the Prophetes mouthe, *Si in viis meis ambulaveritis, ſuper tribulantes vos miſiſſem manũ meã.* So that wee may ſeen apertely, that zif wee wil be gode men, non enemye ne may not enduren azenſt us. Alſo zee ſchulle undirſtonde, that out of that lond of Derkneſſe, gothe out a gret Ryvere, that ſchewethe wel, that there ben folk dwellynge, be many

many redy tokenes: but no man dar not entre in to it.

And wytethe well, that in the Kyngdoms of *Georgie*, of *Abchaz* and of the litille *Armenye*, ben gode Criſtene men and devoute. For thei ſchryven hem and howſele hem evermore ones or twyes in the Woke. And there ben manye of hem, that howſele hem every day: and ſo do wee not on this half; alle be it that ſeynt *Poul* cõmandethe it, ſeyenge, *Omnibus diebus dominicis ad cõmunicandũ hortor*. Thei kepen that Cõmandement: but wee ne kepen it not.

Alſo aftre, on this half, is *Turkye*, that marchethe to the grete *Armenye*. And there ben many Provynces, as *Capadoche*, *Saure*, *Brique*, *Queſiton*, *Pytan* and *Gemethe*. And in everyche of theiſe ben many gode Cytees. This *Turkye* ſtrecchethe unto the Cytee of *Sachala*, that ſittethe upon the See of *Grece*; and ſo it marchethe to *Syrie*. *Syrie* is a gret Contree and a gode, as I have told zou before. And alſo it hathe, aboven toward *Ynde*, the Kyngdom of *Caldee*, that ſtrecchethe fro the Mountaynes of *Calde*, toward the Eſt, unto the Cytee of *Nynyvee*, that ſittethe upon the Ryvere of *Tygre*: and in largeneſſe, it begynnethe toward the Northe, to the Cytee

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tee of *Maraga*; and it ſtrecchethe toward the Southe, unto the See *Occean*. In *Caldee* is a pleyn Contree, and fewe Hilles and fewe Ryveres.

Aftre is the Kyngdom of *Meſopotayme*, that begynnethe toward the Eſt, to the Flom of *Tygre*, unto a Cytee that is clept *Moſelle*: and it ſtrecchethe toward the Weſt, to the Flom of *Eufrate*, unto a Cytee that is clept *Roianz*: and in lengthe it gothe to the mount of *Armenye*, unto the Deſert of *Ynde* the leſſe. This is a gode Contree and a pleyn: but it hathe fewe Ryveres. It hathe but 2 Mountaynes in that Contree: of the whiche, on highte *Symar*, and that other *Lyſon*. And this Lond marchethe to the Kyngdom of *Caldee*.

Zit there is, toward the parties meridionales, many Contrees and many Regyouns; as the lond of *Ethiope*, that marchethe, toward the Eſt, to the grete Deſertes; toward the Weſt, to the Kyngdom of *Nubye*; toward the Southe, to the Kyngdom of *Moretane*; and toward the North, to the rede See. Aftre is *Moretane*, that durethe fro the Mountaynes of *Ethiope*, unto *Lybie* the hize. And that Contree lyzth a long fro the See *Occean*, toward the Southe; and toward the Northe, it marchethe

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ethe to *Nubye*, and to the highe *Lybye*. (Theiſe men of *Nubye* ben Criſtene.) And it marchethe fro the londes aboveſeyd to the Deſertes of *Egypt*. And that is the *Egypt*, that I have ſpoken of before. And aftre is *Libye* the hyé, and *Lybye* the lowe, that deſcendethe down lowe, toward the grete See of *Spayne*. In the whiche Contree ben many Kyngdomes and many dyverſe folk. Now I have devyſed zou many Contrees, on this half the Kyngdom of *Cathay*: of the whiche, many ben obeyſſant to the grete *Chane*.

Cap. XXVI.

Of the Contrees and Yles, that ben bezonde the Lond of Cathay; *and of the Frutes there; and of* 22 *Kynges encloſed within the Mountaynes.*

NOW ſchalle I ſeye zou ſewyngly of Contrees and Yles, that ben bezonde the Contrees that I have ſpoken of. Wherfore I ſeye zou, in paſſynge be the Lond of *Cathaye*, toward the highe *Ynde*, and toward *Bacharye*, men paſſen be a Kyngdom, that men

men clepen *Caldilhe*; that is a fulle fair Contree. And there growethe a maner of Fruyt, as thoughe it weren Gowrdes: and whan thei ben rype, men kutten hem a to, and men fynden with inne a lytylle Beſt, in Fleſſche, in Bon and Blode, as though it were a lytylle Lomb, with outen Wolle. And men eten bothe the Frut and the Beſt: and that is a gret Marveylle. Of that Frute I have eten; alle thoughe it were wondirfulle: but that I knowe wel, that God is marveyllous in his Werkes. And natheles I tolde hem, of als gret a Marveylle to hem, that is amonges us: and that was of the Bernakes. For I tolde hem, that in oure Contree weren Trees, that beren a Fruyt, that becomen Briddes fleeynge: and tho that fellen in the Water, lyven; and thei that fallen on the Erthe, dyen anon: and thei ben right gode to Mannes mete. And here of had thei als gret marvaylle, that sume of hem trowed, it were an impoſſible thing to be. In that Contree ben longe Apples, of gode ſavour; where of ben mo than an 100 in a Cluſtre, and als manye in another: and thei han grete longe Leves and large, of a Fote long or more. And in that Contree, and in other Contrees there abouten, growen many Trees, that beren Clowe Gylofres and Notemuges, and grete

Notes

Notes of *Inde* and of *Canelle* and of many other Spices. And there ben Vynes, that beren ſo grete Grapes, that a ſtrong man ſcholde have y now to done, for to bere o cluſtre with alle the Grapes. In that ſame regioun ben the Mountaynes of *Caſpye*, that men clepen *Uber* in the Contree. Betwene tho Mountaynes, the *Jewes* of 10 Lynages ben encloſed, that men clepen *Gothe* and *Magothe:* and thei mowe not gon out on no ſyde. There weren encloſed 22 Kynges with hire peple, that duelleden betwene the Mountaynes of *Sythye*. There Kyng *Aliſandre* chacede hem betwene tho Mountaynes; and there he thoughte for to encloſe hem thorghe werk of his men. But whan he ſaughe, that he myghte not don it, ne bryng it to an ende, he preyed to God of Nature, that he wolde parforme that that he had begonne. And alle were it ſo, that he was a *Payneme* and not worthi to ben herd, zit God of his grace cloſed the Mountaynes to gydre: ſo that thei dwellen there, alle faſte y lokked and encloſed with highe Mountaynes alle aboute, ſaf only on o ſyde; and on that ſyde, is the See of *Caſpye*. Now may ſum men asken, Sithe that the See is on that o ſyde, wherfore go thei not out on the See ſyde, for to go where that hem lykethe? But

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to this queſtioun, I ſchal anſwere, That See of *Caſpye* gothe out be Londe, undre the Mountaynes, and rennethe be the Deſert at o ſyde of the Contree; and aftre it ſtrecchethe unto the endes of *Perſie*. And alle thoughe it be clept a See, it is no See, ne it touchethe to non other See: but it is a Lake, the gretteſt of the World. And thoughe thei wolden putten hem in to that See, thei ne wyſten never, where that thei ſcholde arryven. And alſo thei conen no Langage, but only hire owne, that no man knowethe but thei: and therfore mowe thei not gon out. And alſo zee ſchulle undirſtonde, that the *Jewes* han no propre Lond of hire owne for to dwellen inne, in alle the World, but only that Lond betwene the Mountaynes. And zit thei zelden Tribute for that Lond to the Queen of *Amazoine*, the whiche makethe hem to ben kept in cloos fulle diligently, that thei ſchalle not gon out on no ſyde, but be the Coſt of hire Lond. For hire Lond marchethe to tho Mountaynes. And often it hathe befallen, that ſūme of the *Jewes* han gon up the Mountaynes, and avaled down to the Valeyes: but gret nombre of folk ne may not do ſo. For the Mountaynes ben ſo hye and ſo ſtreghte up, that thei moſte abyde there,

maugre

maugre hire Myghte. For thei mowe not gon out, but be a littille iſſue, that was made be ſtrengthe of men; and it laſtethe wel a 4 grete Myle. And aſtre, is there zit a Lond allo Deſert, where men may fynde no Watre, ne for dyggynge, ne for non other thing. Wherfore men may not dwellen in that place: ſo is it fulle of Dragounes, of Serpentes and of other venymous Beſtes, that no man dar not paſſe, but zif it be be ſtrong Wyntre. And that ſtreyt paſſage, men clepen in that Contree, *Clyron*. And that is the paſſage, that the Queen of *Amazoine* makethe to ben kept. And thoghe it happene, ſum of hem, be Fortune, to gon out; thei conen no maner of Langage but *Ebrow*: ſo that thei can not ſpeke to the peple. And zit natheles, men ſeyn, thei ſchalle gon out in the tyme of Antecriſt, and that thei ſchulle maken gret ſlaughtre of Criſtene men. And therfore alle the *Jewes*, that dwellen in alle Londes, lernen alle weys to ſpeken *Ebrew*, in hope that whan the other *Jewes* ſchulle gon out, that thei may undirſtonden hire Speche, and to leden hem in to *Criſtendom*, for to deſtroye the Criſtene peple. For the *Jewes* ſeyn, that they knowen wel, be hire Prophecyes, that thei of *Caſpye* ſchulle gon out and ſpreden

thorghe out alle the World; and that the Criſtene men ſchulle ben undre hire Subieccioun, als longe as thei han ben in ſubieccioun of hem. And zif that zee wil wyte, how that thei ſchulle fynden hire Weye, aftre that I have herd ſeye, I ſchalle telle zou. In the time of Antecriſt, a Fox ſchalle make there his trayne, and mynen an hole, where Kyng *Aliſandre* leet make the Zates: and ſo longe he ſchalle mynen and perce the Erthe, til that he ſchalle paſſe thorghe, towardes that folk. And whan thei ſeen the Fox, thei ſchulle have gret marveylle of him, be cauſe that thei ſaughe never ſuche a Beſt. For of alle othere Beſtes, thei han encloſed amonges hem, ſaf only the Fox. And thanne thei ſchullen chacen him and purſuen him ſo ſtreyte, tille that he come to the ſame place, that he cam fro. And thanne thei ſchullen dyggen and mynen ſo ſtrongly, tille that thei fynden the Zates, that Kyng *Aliſandre* leet make of grete Stones and paſſynge huge, wel ſymented and made ſtronge for the mayſtrie. And tho Zates thei ſchulle breken, and ſo gon out, be fyndynge of that iſſue.

Fro that Lond, gon men toward the Lond of *Bacharie*, where ben fulle yvele folk and fulle cruelle. In that Lond ben Trees, that beren

beren Wolle, as thoghe it were of Scheep; where of men maken Clothes, and alle thing that may ben made of Wolle. In that Contree ben many Ipotaynes, that dwellen ſomtyme in the Watre, and ſomtyme on the Lond: and thei ben half Man and half Hors, as I have ſeyd before: and thei eten men, whan thei may take hem. And there ben Ryveres of Watres, that ben fulle byttere, three ſythes more than is the Watir of the See. In that Contree ben many Griffounes, more plentee than in ony other Contree. Sum men ſeyn, that thei han the Body upward, as an Egle, and benethe as a Lyoun: and treuly thei ſeyn ſothe, that thei ben of that ſchapp. But o Griffoun hathe the body more gret and is more ſtrong thanne 8 Lyouns, of ſuche Lyouns as ben o this half; and more gret and ſtrongere, than an 100 Egles, ſuche as we han amonges us. For o Griffoun there wil bere, fleynge to his Neſt, a gret Hors, or 2 Oxen zoked to gidere, as thei gon at the Plowghe. For he hathe his [a] Talouns ſo longe

[a] One 4 Foot long, in the Cotton Library, has a Silver Hoop about the end, whereon is engraven, *Griphi Unguis, Divo Cuthberto Dunelmenſi ſacer.* Another about an Ell long, is mentioned by Dr. *Grew*, in his Hiſtory of the Rarities of the Royal Society, *pag.* 26: tho' the Doctor there ſuppoſes it rather the Horn of a Rock-Buck or of the *Ibex mas.*

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and ſo large and grete, upon his Feet, as thoughe thei weren Hornes of grete Oxen or of Bugles or of Kyzn; ſo that men maken Cuppes of hem, to drynken of: and of hire Ribbes and of the Pennes of hire Wenges, men maken Bowes fulle ſtronge, to ſchote with Arwes and Quarelle. From thens gon men, be many iourneyes, thorghe the Lond of *Preſtre John*, the grete Emperour of *Ynde*. And men clepen his Roialme, the Yle of *Pentexoire*.

CAP. XXVII.

Of the Ryalle eſtate of Preſtre John; *and of a riche man, that made a marveyllous Caſtelle, and cleped it* Paradys; *and of his Sotyltee.*

THIS Emperour *Preſtre John* holt fulle gret Lond, and hathe many fulle noble Cytees and gode Townes in his Royalme, and many grete dyverſe Yles and large. For alle the Contree of *Ynde* is devyſed in Yles, for the grete Flodes, that comen from *Paradys*, that departen alle the Lond in many parties. And alſo in the See, he hathe fulle manye

manye Yles. And the beſte Cytee in the Yle of *Pentexoire* is *Nyſe*, that is a fulle Ryalle Cytee and a noble, and fulle riche. This *Preſtre John* hathe undre him many Kynges and many Yles and many dyverſe folk of dyverſe condiciouns. And this Lond is fulle gode and ryche; but not ſo riche as is the Lond of the grete *Chane*. For the Marchauntes come not thidre ſo comounly, for to bye Marchandiſes, as thei don in the Lond of the gret *Chane*: for it is to fer to travaylle to. And on that other partie, in the Yle of *Cathay*, men fynden alle maner thing, that is nede to man; Clothes of Gold, of Silk, and Spycerie. And therfore, alle be it that men han grettre chep in the Yle of *Preſtre John*, natheles men dreden the longe wey and the grete periles in the See, in tho parties. For in many places of the See ben grete Roches of Stones of the Adamant, that of his propre nature drawethe Iren to him. And therfore there paſſen no Schippes, that han outher Bondes or Nayles of Iren with in hem: and zif there do, anon the Roches of the Adamantes drawen hem to hem, that never thei may go thens. I my ſelf have ſeen o Ferrom in that See, as thoughe it hadde ben a gret Yle fulle of Trees and Buſcaylle, fulle

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of Thornes and Breres, gret plentee. And the Schipmen tolde us, that alle that was of Schippes, that weren drawen thidre be the Adamauntes, for the Iren that was in hem. And of the roteneſſe and other thing that was with in the Schippes, grewen ſuche Buſcaylle and Thornes and Breres and grene Graſſe and ſuche maner of thing; and of the Maſtes and the Seylle Zerdes: it ſemed a grete Wode or a Grove. And ſuche Roches ben in many places there abouten. And therfore dur not the Marchauntes paſſen there, but zif thei knowen wel the paſſages, or elle that thei han gode Lodes men. And alſo thei dreden the longe weye: and therfore thei gon to *Cathay*; for it is more nyghe: and zit is not ſo nyghe, but that men moſte ben travayllynge be See and Lond, 11 Monethes or 12, from *Gene* or from *Venyſe*; or he come to *Cathay*. And zit is the Lond of *Preſtre John* more ferr, be many dredfulle iourneyes. And the Marchauntes paſſen be the Kyngdom of *Perſie*, and gon to a Cytee that is clept *Hermes*: for *Hermes* the Philoſophre founded it. And aftre that, thei paſſen an Arm of the See, and thanne thei gon to another Cytee that is clept [a] *Golbache*: and there thei fynden Marchandiſes, and of

[a] *Gobathe*, L.

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Popengayes, as gret plentee as men fynden here of Gees. And zif thei will paſſen ferthere, thei may gon ſykerly i now. In that Contree is but lytylle Whete or Berley: and therfore thei eten Ryzs and Hony and Mylk and Cheſe and Frute.

This Emperour *Preſtre John* takethe alle weys to his Wif, the Doughtre of the grete *Chane:* and the gret *Chane* alſo in the ſame wiſe, the Doughtre of *Preſtre John*. For theiſe 2 ben the gretteſt Lordes undir the Firmament.

In the Lond of *Preſtre John*, ben many dyverſe thinges and many precious Stones, ſo grete and ſo large, that men maken of hem Veſſelle; as Plateres, Diſſches and Cuppes. And many other marveylles ben there; that it were to combrous and to long to putten it in ſcripture of Bokes.

But of the princypalle Yles and of his Eſtate and of his Lawe, I ſchalle telle zou ſom partye. This Emperour *Preſtre John* is Criſtene; and a gret partie of his Contree alſo: but zit thei have not alle the Articles of oure Feythe, as wee have. Thei beleven wel in the Fadre, in the Sone and in the Holy Goſt: and thei ben fulle devoute, and righte trewe on to another. And thei ſette not be no Barettes,

rettes, ne by Cawteles, ne of no Diſceytes. And he hathe undre him 72 Provynces; and in every Provynce is a Kyng. And theiſe Kynges han Kynges undre hem; and alle ben tributaries to *Preſtre John*. And he hathe in his Lordſchipes many grete marveyles. For in his Contree, is the See that men clepen the Gravely See, that is alle Gravelle and Sond, with outen ony drope of Watre: and it ebbethe and flowethe in grete Wawes, as other Sees don: and it is never ſtille ne in pes, in no maner ceſoun. And no man may paſſe that See be Navye, ne be no maner of craft: and therfore may no man knowe, what Lond is bezond that See. And alle be it that it have no Watre, zit men fynden there in and on the Bankes, fulle gode Fiſſche of other maner of kynde and ſchappe, thanne men fynden in ony other See; and thei ben of right goode taſt, and delycious to mannes mete.

And a 3 iourneys long fro that See, ben gret Mountaynes; out of the whiche gothe out a gret Flood, that comethe out of *Paradys*: and it is fulle of precious Stones, with outen ony drope of Water: and it rennethe thorghe the Deſert, on that o ſyde; ſo that it makethe the See gravely: and it berethe in to that See, and there it endethe. And

that

that Flöme rennethe alſo, 3 dayes in the Woke, and bryngethe with him grete Stones, and the Roches alſo therewith, and that gret plentee. And anon as thei ben entred in to the gravely See, thei ben ſeyn no more; but loſt for evere more. And in tho 3 dayes, that that Ryvere rennethe, no man dar entren in to it: but in the other dayes, men dar entren wel y now. Alſo bezonde that Flöme, more upward to the Deſertes, is a gret Pleyn alle gravelly betwene the Mountaynes: and in that Playn, every day at the Sonne riſynge, begynnen to growe ſmale Trees; and thei growen til mydday, berynge Frute: but no man dar taken of that Frute; for it is a thing of Fayrye. And aftre mydday, thei diſcrecen and entren azen in to the Erthe; ſo that at the goynge doun of the Sonne, thei apperen no more: and ſo thei don every day; and that is a gret marvaylle.

In that Deſert ben many wylde men, that ben hidouſe to loken on: for thei ben [b] horned; and thei ſpeken nought but thei gronten, as Pygges. And there is alſo gret plentee of wylde Houndes. And there ben manye Popegayes, that thei clepen Pſitakes in hire Langage: and thei ſpeken of hire propre nature, and ſalven men that gon thorghe the Deſertes,

[b] The *Latin* Verſion does not make them *horned*.

and

and ſpeken to hem als appertely, as thoughe it were a man. And thei that ſpeken wel, han a large Tonge, and han 5 Toos upon a Fote. And there ben alſo of other manere, that han but 3 Toos upon a Fote; and thei ſpeken not, or but litille: for thei cone not but cryen.

This Emperour *Preſtre John*, whan he gothe in to Battayle, azenſt ony other Lord, he hathe no Baneres born before him: but he hathe 3 Croſſes of Gold, fyn, grete and hye, fulle of precious Stones: and every of the Croſſes ben ſett in a Chariot, fulle richely arrayed. And for to kepen every Cros, ben ordeyned 10000 men of Armes, and mo than 100000 men on Fote, in maner as men wolde kepe a Stondard in oure Contrees, whan that wee ben in Lond of Werre. And this nombre of folk is with outen the pryncipalle Hooſt, and with outen Wenges ordeynd for the Bataylle. And whan he hathe no Werre, but ridethe with a pryvy Meynee, thanne he hathe bore before him but o Croſs of Tree, with outen peynture, and with outen Gold or Silver or precious Stones; in remembrance, that *Jeſu Criſt* ſuffred Dethe upon a Cros of Tree. And he hathe born before him alſo a Plater of Gold fulle of Erthe, in tokene that

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his Nobleſſe and his Myghte and his Fleſſche ſchalle turnen to Erthe. And he hathe born before him alſo a Veſſelle of Silver, fulle of noble Jewelles of Gold fulle riche, and of precious Stones, in tokene of his Lordſchipe and of his Nobleſſe and of his Myght. He duellethe comounly in the Cytee of *Suſe*; and there is his principalle Palays, that is ſo riche and ſo noble, that no man wil trowe it by eſtymacioun, but he had ſeen it. And aboven the chief Tour of the Palays, ben 2 rounde Pomeles of Gold; and in everyche of hem ben 2 Carboncles grete and large, that ſchynen fulle brighte upon the nyght. And the principalle Zates of his Palays ben of precious Ston, that men clepen Sardoyne: and the Bordure and the Barres ben of Ivorye: and the Wyndowes of the Halles and Chambres ben of Criſtalle: and the Tables, where on men eten, sõme ben of Emeraudes, sũme of Amatyſt and sõme of Gold, fulle of precious Stones; and the Pileres, that beren up the Tables, ben of the ſame precious Stones. And the Degrees to gon up to his Throne, where he ſittethe at the Mete, on is of Oniche, another is of Criſtalle, and another of Jaſpre grene, another of Amatyſt, another of Sardyne, another of Corneline, and the ſeveno

vene that he ſettethe on his Feet, is of Criſolyte. And alle theiſe Degrees ben bordured with fyn Gold, with the tother precious Stones, ſett with grete Perles oryent. And the ſydes of the Sege of his Throne ben of Emeraudes, and bordured with Gold fulle nobely, and dubbed with other precious Stones and grete Perles. And alle the Pileres in his Chambre, ben of fyne Gold with precious Stones, and with many Carboncles, that zeven gret lyght upon the nyght to alle peple. And alle be it that the Charboncle zeve lyght right y now, natheles at alle tymes brennethe a Veſſelle of Criſtalle fulle of Bawme, for to zeven gode ſmelle and odour to the Emperour, and to voyden awey alle wykkede Eyres and corrupciouns. And the forme of his Bedd is of fyne Saphires bended with Gold, for to make him ſlepen wel, and to refreynen him from Lecherye. For he wille not lyze with his Wyfes, but 4 ſithes in the Zeer, aftre the 4 Ceſouns: and that is only for to engendre Children. He hathe alſo a fulle fayr Palays and a noble, at the Cytee of *Nyſe*, where that he dwellethe, whan him beſt lykethe: but the Ayr is not ſo attempree, as it is at the Cytee of *Suſe*. And zee ſchulle undirſtonde, that in alle his Contree, ne in the Contrees there

there alle aboute, men eten noghte but ones in the day, as men don in the Court of the grete *Chane*. And ſo thei eten every day in his Court, mo than 30000 perſones, with outen goeres and comeres. But the 30000 perſones of his Contree, ne of the Contree of the grete *Chane*, ne ſpenden noghte ſo moche Gode, as don 12000 of oure Contree. This Emperour *Preſtre John* hathe evere more 7 Kynges with him, to ſerve him: and thei departen hire Service be certeyn Monethes. And with theiſe Kynges ſerven alle weys 72 Dukes and 360 Erles. And alle the dayes of the Zeer, there eten in his Houſhold and in his Court, 12 Erchebyſſhoppes and 20 Biſſhoppes. And the Patriark of ſeynt *Thomas* is there, as is the Pope here. And the Erchebiſſhoppes and the Biſſhoppes and the Abbottes in that Contree, ben alle Kynges. And everyche of theiſe grete Lordes knowen wel y now the attendance of hire Servyce. The on is Mayſter of his Houſhold, another is his Chamberleyn, another ſervethe him of a Dyſſche, another of the Cuppe, another is Styward, another is Mareſchalle, another is Prynce of his Armes: and thus is he fulle nobely and ryally ſerved. And his Lond durethe in verry brede 4 Monethes iorneyes, and in lengthe out

out of meſure: that is to ſeyn, alle the Yles undir Erthe, that wee ſuppoſen to ben undir us.

Beſyde the Yle of *Pentexoire*, that is the Lond of *Preſtre John*, is a gret Yle long and brode, that men clepen *Milſterak*; and it is in the Lordſchipe of *Preſtre John*. In that Yle is gret plentee of Godes. There was dwellynge ſomtyme a ryche man, and it is not longe ſithen, and men clept him *Gatholonabes*; and he was fulle of Cauteles and of ſotylle Diſceytes: and he hadde a fulle fair Caſtelle, and a ſtrong, in a Mountayne, ſo ſtrong and ſo noble, that no man cowde deviſe a fairere ne a ſtrengere. And he had let muren alle the Mountayne aboute with a ſtrong Walle and a fair. And with inne tho Walles he had the faireſt Gardyn, that ony man myghte beholde; and therein were Trees berynge alle maner of Frutes, that ony man cowde devyſe: and there in were alſo alle maner vertuous Herbes of gode ſmelle, and alle other Herbes alſo, that beren faire Floures. And he had alſo in that Gardyn, many faire Welles; and beſide tho Welles, he had lete make faire Halles and faire Chambres, depeynted alle with Gold and Azure. And there weren in that place many a dyverſe thinges

thinges and many dyverſe ſtories: and of Beſtes and of Bryddes, that ſongen fulle delectabely, and meveden be craft, that it ſemede that thei weren quyke. And he had alſo in his Gardyn alle maner of Foules and of Beſtes, that ony man myghte thenke on, for to have pley or deſport to beholde hem. And he had alſo in that place, the faireſte Damyſeles, that myghte ben founde undir the Age of 15 Zere, and the faireſte zonge ſtriplynges, that men myghte gete of that ſame age: and alle thei weren clothed in Clothes of Gold fully richely: and he ſeyde, that tho weren Aungeles. And he had alſo let make 3 Welles, faire and noble, and alle envyround with ſton of Jaſpre, of Criſtalle, dyapred with Gold, and ſett with precious Stones and grete orient Perles. And he had made a Conduyt undir Erthe, ſo that the 3 Welles, at his liſt, on ſcholde renne Milk, another Wyn, and another Hony. And that place he clept *Paradys*. And whan that ony gode Knyght, that was hardy and noble, cam to ſee this Rialtee, he wolde lede him into his *Paradys*, and ſchewen him theiſe wondirfulle thinges, to his deſport, and the marveyllous and delicious Song of dyverſe Briddes, and the faire Damyſeles, and the ſaire Welles of Mylk, Wyn

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and hony, plentevous rennynge. And he wolde let make dyverſe Inſtrumentes of Muſick to ſownen in an highe Tour, ſo merily that it was joye for to here; and no man ſcholde ſee the craft thereof: And tho, he ſeyde, weren Aungeles of God, and that place was *Paradys*, that God had behighte to his Frendes, ſeyenge, *Dabo vobis Terram fluentem lacte & Melle.* And thanne wolde he maken hem to drynken of certeyn drynk, where of anon thei ſcholden be dronken. And thanne wolde hem thinken gretter delyt, than thei hadden before. And than wolde he ſeye to hem, that zif thei wolde dyen for him and for his love, that aftir hire Dethe, thei ſcholde come to his *Paradys*; and thei ſcholde ben of the age of the Damyſeles, and thei ſcholde pleyen with hem, and zit ben Maydenes. And aftir that, zit ſcholde he putten hem in a fayrere *Paradys*, where that thei ſchold ſee God of Nature viſibely, in his Mageſtee and in his Bliſſe. And than wolde he ſchewe hem his entent, and ſeye hem, that zif thei wolde go ſle ſuche a Lord or ſuche a man, that was his Enemye or contrarious to his liſt, that thei ſcholde not drede to don it, and for to be ſlayn therefore hemſelf: for aftir hire Dethe, he wolde putten hem into another *Paradys*, that was

was an 100 fold fairere than ony of the tothere: and there ſchode thei dwellen with the moſt faireſt Damyſelles that myghte be, and pley with hem ever more. And thus wenten many dyverſe luſty Bacheleres for to ſle grete Lords, in dyverſe Countrees, that weren his enemyes, and maden hem ſelf to ben ſlayn, in hope to have that *Paradys*. And thus often tyme, he was revenged of his enemyes, be his ſotylle diſceytes and falſe Cauteles. And whan the worthi men of the Contree hadden perceyved this ſotylle falſhod of this *Gatholonabes*, thei aſſembled hem with force, and aſſayſeden his Caſtelle, and ſlowen him, and deſtroyden alle the fair places, and alle the nobletees of that *Paradys*. The place of the Welles and of the Walles and of many other thinges, ben zit apertly ſene: but the richeſſe is voyded clene. And it is not longe gon, ſithe that place was deſtroyed.

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Cap. XXVIII.

Of the Develes Hede in the Valeye perilous; and of the Cuſtoms of folk in dyverſe Yles, that ben abouten, in the Lordſchipe of Preſtre John.

BESYDE that Yle of *Miſtorak*, upon the left ſyde, nyghe to the Ryvere of *Phiſon*, is a marveylous thing. There is a Vale betwene the Mountaynes, that durethe nyghe a 4 Myle: and ſummen clepen it the Vale enchaunted; ſome clepen it the Vale of Develes, and ſome clepen it the Vale perilous. In that Vale, heren men often tyme grete Tempeſtes and Thondres and grete Murmures and Noyſes, alle dayes and nyghtes: and gret noyſe, as it were ſown of Tabours and of Nakeres and Trompes, as thoughe it were of a gret feſte. This Vale is alle fulle of Develes, and hathe ben alle weys. And men ſeyn there, that it is on of the entrees of Helle. In that Vale is gret plentee of Gold and Syl-ver: wherefore many mys belevynge men, and

and manye Criſtene men alſo, gon in often tyme, for to have of the Threſoure, that there is: but fewe comen azen; and namely of the mys belevynge men, ne of the Criſtene men nouther: for thei ben anon ſtrangled of Develes. And in mydde-place of that Vale, undir a Roche, is an Hed and the Viſage of a Devyl bodyliche, fulle horrible and dreadfulle to ſee, and it ſchewethe not but the Hed, to the Schuldres. But there is no man in the World ſo hardy, Criſtene man ne other, but that he wolde ben a drad for to beholde it; and that it wolde ſemen him to dye for drede; ſo is it hidouſe for to beholde. For he beholdethe every man ſo ſcharply, with dreadfulle Eyen, that ben evere more mevynge and ſparklynge, as Fuyr, and chaungethe and ſterethe ſo often in dyverſe manere, with ſo horrible Countenance, that no man dar not neighen towardes him. And fro him comethe out Smoke and Stynk and Fuyr, and ſo moche Abhomynacioun, that unethe no man may there endure. But the gode Criſtene men, that ben ſtable in the Feythe, entren welle withouten perile. For thei wil firſt ſchryven hem, and marken hem with the tokene of the Holy Cros; ſo that the Fendes ne han no Power over hem. But alle be it

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that thei ben with outen perile, zit natheles ne ben thei not with outen drede, whan that thei ſeen the Develes viſibely and bodyly alle aboute hem, that maken fulle many dyverſe Aſſautes and Manaces in Eyr and in Erthe, and agaſten hem with ſtrokes of Thondre blaſtes and of Tempeſtes. And the moſte drede is, that God wole taken Vengeance thanne, of that men han mys don azen his Wille. And zee ſchulle undirſtonde, that whan my Fellows and I weren in that Vale, wee weren in gret thought, whether that wee durſten putten oure Bodyes in aventure, to gon in or non, in the protecciouñ of God. And sõme of oure Fellowes accordeden to enter, and ſomme noght. So there weren with us 2 worthi men, Frere Menoures that, weren of *Lombardye*, that ſeyden, that zif ony man wolde entren, thei wolde gon in with us. And when thei hadden ſeyd ſo, upon the gracyous truſt of God and of hem, wee leet ſynge Maſſe, and made every man to ben ſchryven and houſeld: and thanne wee entreden 14 perſonnes; but at oure goynge out, wee weren but 9. And ſo wee wiſten nevere, whether that oure Fellowes weren loſt, or elle turned azen for drede: but wee ne ſaughe hem never after: and tho weren 2 men

men of *Grece* and 3 of *Spayne*. And oure other Fellows, that wolden not gon in with us, thei wenten by another Coſte, to ben before us, and ſo thei were. And thus wee paſſeden that perilouſe Vale, and founden thereinne Gold and Sylver and precious Stones and riche Jewelles gret plentee, both here and there, as us ſemed: but whether that it was, as us ſemede, I wot nere: for I touched none, becauſe that the Develes ben ſo ſubtyle to make a thing to ſeme otherwiſe than it is, for to diſceyve mankynde: and therfore I towched none; and alſo becauſe that I wolde not ben put out of my Devocioun: for I was more devout thanne, than evere I was before or after, and alle for the drede of Fendes, that I ſaughe in dyverſe Figures; and alſo for the gret multytude of dede Bodyes, that I ſaughe there liggynge be the Weye, be alle the Vale, as thoughe there had ben a Bataylle betwene 2 Kynges and the myghtyeſt of the Contree, and that the gretter partye had ben diſcomfyted and ſlayn. And I trowe, that unethe ſcholde ony Contree have ſo moche peple with in him, as lay ſlayn in that Vale, as us thoughte; the whiche was an hidouſe ſight to ſeen. And I merveylled moche, that there weren ſo manye, and the Bodyes all hole,

with outen rotynge. But I trowe, that Fendes made hem ſemen to ben ſo hole, with outen rotynge. But that myghte not ben to myn avys, that ſo manye ſcholde have entred ſo newely, ne ſo manye newely ſlayn, with outen ſtynkynge and rotynge. And manye of hem weren in habite of Criſtene men: but I trowe wel, that it weren of ſuche, that wenten in for covetyſe of the Threſoure, that was there, and hadden over moche febleneſſe in Feithe; ſo that hire Hertes ne myghte not enduren in the Beleve for drede. And therfore weren wee the more devout a gret del: and zit wee weren caſt doun and beten down many tymes to the hard Erthe, be Wyndes and Thondres and Tempeſtes: but evere more God of his grace halp us: and ſo wee paſſed that perilous Vale, with outen perile and with outen encombrance. Thanked be alle myghty Godd.

Aftre this, bezonde the Vale, is a gret Yle, where the folk ben grete Geauntes of 28 Fote longe or of 30 Fote longe: and thei han no Clothinge, but of Skynnes of Beſtes, that thei hangen upon hem: and thei eten no Breed, but alle raw Fleſche: and thei drynken Mylk of Beſtes; for thei han plentee of alle Beſtaylle.

le. And thei have none Houſes, to lyen inne. And thei eten more gladly mannes Fleſſche, thanne ony other Fleſche. In to that Yle dar no man gladly entren: and zif thei ſeen a Schipp and Men there inne, anon thei entren in to the See, for to take hem.

And men ſeyden us, that in an Yle bezonde that, weren Geantes of grettere Stature; sūme of 45 Fote, or 50 Fote long, and as ſome men ſeyn, sūme of 50 Cubytes long: but I ſaghe none of tho; for I hadde no luſt to go to tho parties, becauſe that no man comethe nouther in to that Yle ne in to the other, but zif he be devoured anon. And among tho Geauntes ben Scheep, als grete as Oxen here; and thei beren gret Wolle and roughe. Of the Scheep I have ſeyn many tymes. And men han ſeyn many tymes tho Geauntes taken men in the See out of hire Schippes, and broughte hem to lond, 2 in on hond and 2 in another, etynge hem goynge, alle rawe and alle quyk.

Another Yle is there toward the Northe, in the See Occean, where that ben fulle cruele and ful evele Wommen of Nature; and thei han precious Stones in hire Eyen: and thei ben of that kynde, that zif thei beholden

[a] beholden ony man with wratthe, thei ſlen him anon with the beholdynge, as dothe the Baſilisk.

Another Yle is there, fulle fair and gode and gret, and fulle of peple, where the cuſtom is ſuche, that the firſte nyght that thei ben maryed, thei maken another man to lye be hire Wifes, for to have hire Maydenhode: and therfore thei taken gret Huyre and gret Thank. And ther ben certeyn men in every Town, that ſerven of non other thing; and thei clepen hem *Cadeberiz*, that is to ſeyne, the Foles of Wanhope. For thei of the Contree holden it ſo gret a thing and ſo perilous, for to have the Maydenhode of a Woman, that hem ſemethe that thei that haven firſt the Maydenhode, puttethe him in aventure of his Lif. And zif the Husbonde fynde his Wif Mayden, that other next nyghte, after that ſehe ſcholde have ben leyn by of the man, that is aſſigned therefore, perauntes for Dronkeneſſe or for ſome other cauſe, the Husbonde ſchalle pleyne upon him, that he hathe not

[a] *Plin.* L. 7. C. 2. *In eadem Africa familias quaſdam effaſcinantium,* Iſigonus & Nymphodorus *tradunt, quarum laudatione, intereant Probata, areſcant Arbores, emoriantur Infantes. Eſſe ejuſdem generis in Triballis & Illyriis adjicit* Iſigonus, *qui viſu quoque effaſcinent interimantque, quos diutius intuentur, iratis præcipue oculis.*

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don his Deveer, in ſuche cruelle wiſe, as thoughe he wolde have him ſlayn therfore. But after the firſte nyght, that thei ben leyn by, thei kepen hem ſo ſtreytely, that thei ben not ſo hardy to ſpeke with no man. And I asked hem the cauſe, whi that thei helden ſuche cuſtom: and thei ſeyden me, that of old tyme, men hadden ben dede for deflourynge of Maydenes, that hadden Serpentes in hire Bodyes, that ſtongen men upon hire Zerdes, that thei dyeden anon: and therfore thei helden that cuſtom, to make other men, ordeyn'd therfore, to lye be hire Wyfes, for drede of Dethe, and to aſſaye the paſſage be another, rather than for to putte hem in that aventure.

Aftre that, is another Yle, where that Wõmen maken gret Sorwe, whan hire Children ben y born: and whan thei dyen, thei maken gret Feſte and gret Joye and Revelle, and thanne thei caſten hem in to a gret Fuyr brennynge. And tho that loven wel hire Husbondes, zif hire Husbondes ben dede, thei caſten hem alſo in the Fuyr, with hire Children and brennen hem. And thei ſeyn, that the Fuyr ſchalle clenſen hem of alle filthes and of alle Vices, and thei ſchulle gon pured and clene in to another World, to hire Husbondes, and

and thei ſchulle leden hire Children with hem. And the cauſe whi that they wepen, when hire Children ben born, is this, For whan thei comen in to this World, thei comen to labour, ſorwe and hevyneſſe: And whi thei maken ioye and gladneſſe at hire dyenge, is be cauſe that, as thei ſeyn, thanne thei gon to *Paradys*, where the Ryveres rennen Mylk and Hony, where that men ſeen hem in ioye and in habundance of Godes, with outen ſorwe and labour. In that Yle men maken hire Kyng evere more be electcioun: and they ne cheſe him nought for no Nobleſſe ne for no Riccheſſe, but ſuche an on as is of gode maneres and of gode Condicioums, and therewith alle rightfulle; and alſo that he be of gret Age, and that he have no Children. In that Yle men ben fulle righteſulle, and thei don rightfulle Iuggementes in every cauſe, bothe of riche and pore, ſmale and grete, aftre the quantytee of the treſpas that is mys don. And the Kyng may nought deme no man to Dethe, with outen aſſent of his Barouns and other wyſe men of Conſeille, and that alle the Court accorde therto. And zif the Kyng him ſelf do ony Homycydie or ony Cryme, as to ſle a man, or ony ſuche cas, he ſchalle dye therefore; but he ſchalle

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not be ſlayn, as another man, but men ſchulle defende in peyne of Dethe, that no man be ſo hardy to make him Companye, nè to ſpeke with hym, ne that no man zeve him ne ſelle him ne ſerve him nouther of Mete ne Drynk: and ſo ſchalle he dye in myſchef. Thei ſpare no man that hath treſpaced, nouther for love ne for favour ne for riccheſſe ne for Nobleſſe, but that he ſchalle have aftre that he hathe don.

Bezonde that Yle, is another Yle, where is gret multytude of Folk; and thei wole not for nothing eten Fleſche of Hares, ne of Hennes, nè of Gees: and zit thei bryngen forthe y now, for to ſeen hem and to beholden hem only. But thei eten Fleſche of alle other Beſtes, and drynken Mylk. In that Contre, thei taken hire Doughtres and hire Suſtres to here Wyfes, and hire othere Kynneſwõmen. And zif there ben 10 or 12 men or mo dwellynge in an Hows, the Wif of everyche of hem ſchalle ben comoun to hem alle, that duellen in that Hows; ſo that every man may liggen with whom he wole of hem, on o nyght, and with another another nyght. And zif ſche have ony Child, ſche may zeve it to what man ſche liſt, that hathe companyed with hire; ſo that no man knoweth there, whether

whether the Child be his or anotheres. And zif ony man ſeye to hem, that thei noriſſchen other mennes Children, thei anſweren, that ſo don other men hires. In that Contre and be alle *Ynde*, ben gret plentee of Cokodrilles, that is a maner of a long Serpent, as I have ſeyd before. And in the nyght, thei dwellen in the Watir, and on the day, upon the Lond, in Roches and Caves. And thei ete no mete in alle the Wynter: but thei lyzn as in a Drem, as don the Serpentes. Theiſe Serpentes ſlen men, and thei eten hem wepynge: and whan thei eten, thei meven the over Jowe, and noughte the nether Jowe; and thei have no Tonge. In that Contree, and in many other bezonde that, and alſo in manye on this half, men putten in werke the Sede of Cotoun: and thei ſowen it every Zeer, and than growethe it in ſmale Trees, that beren Cotoun. And ſo don men every Zeer; ſo that there is plentee of Cotoun, at alle tymes. *Item*, in this Yle and in many other, there is a manner of Wode, hard and ſtrong: who ſo coverethe the Coles of that Wode undir the Aſſches there offe, the Coles wil duellen and abyden alle quyk, a Zere or more. And that Tre hathe many Leves, as the Gynypre hathe. And there ben alſo many Trees, that

of nature thei wole never brenne ne rote in no manere. And there ben Note Trees, that beren Notes, als grete as a Mannes Hed. There alſo ben many Beſtes, that ben clept Orafles. In *Arabye*, thei ben clept *Gerfauntz*; that is a Beſt pomelee or ſpotted; that is but a litylle more highe, than is a Stede: but he hathe the Necke a 20 Cubytes long: and his Croup and his Tayl is as of an Hert: and he may loken over a gret highe Hous. And there ben alſo in that Contree manye Camles, that is a lytille Beſt as a Goot, that is wylde, and he lyvethe be the Eyr, and etethe nought ne drynkethe nought at no tyme. And he chaungethe his colour often tyme: for men ſeen him often ſcithes, now in o colour and now in another colour: and he may chaunge him in to alle maner of coloures that him liſt, ſaf only in to red and white. There ben alſo in that Contree paſſynge grete Serpentes, sūme of 120 Fote long, and thei ben of dyverſe coloures, as rayed, rede, grene and zalowe, blewe and blake and alle ſpekelede. And there ben othere, that han Creſtes upon hire Hedes: and thei gon upon hire Feet upright: and thei ben wel a 4 Fadme gret or more: and thei duellen alle weye in Roches or in Mountaynes:

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taynes: and thei han alle wey the Throte open, of whens thei droppen Venym alle weys. And there ben alſo wylde Swyn, of many coloures, als grete as ben Oxen in oure Contree, and thei ben alle ſpotted, as ben zonge Fownes. And there ben alſo Urchounes, als grete as wylde Swyn here. Wee clepen hem *Poriz de Spyne*. And there ben Lyouns alle whyte, gret and myghty. And there ben alſo of other Beſtes, als grete and more gretter than is [b] a *Deſtrere*: and men clepen hem *Loerancz*: and ſum men clepen hem *Odenthos*: and thei han a blak Hed and 3 longe Hornes trenchant in the Front, ſcharpe as a Sword; and the Body is ſclender. And he is a fulle felonous Beſt: and he chacethe and ſleethe the Olifaunt. There ben alſo manye other Beſtes, fulle wykked and cruelle, that ben not mocheles more than a Bere: and thei han the Hed lyche a Bore; and thei han 6 Feet: and on every Foote 2 large Clawes trenchant: And the Body is lyche a Bere, and the Tayl as a Lyoun. And there ben alſo Myſe, als grete as Houndes; and zalowe Myſe, als grete as Ravenes. And there ben Gees alle rede, thre ſithes more gret than oure here: and thei han the Hed, the Necke and

[b] *Equus dextrarius.*

the

the Breſt alle blak. And many other dyverſe Beſtes ben in tho Contrees, and elle where there abouten: and manye dyverſe Briddes alſo; of the whiche, it were to longe for to telle zou: and therefore I paſſe over at this tyme.

Cap. XXIX.

Of the Godeneſſe of the folk of the Yle of Bragman. *Of Kyng* Aliſandre: *and wherfore the Emperour of* Ynde *is clept* Preſtre John.

AND bezonde that Yle, is another Yle, gret and gode, and plentyfous, where that ben gode folk and trewe, and of gode lyvynge, aftre hire Beleve, and of gode Feythe. And alle be it that thei ben not criſtned, ne have no perfyt Lawe, zit natheles of kyndely Lawe, thei ben fulle of alle Vertue, and thei eſchewen alle Vices and alle Malices and alle Synnes. For thei ben not proude ne coveytous ne envyous ne wrathefulle ne glotouns ne leccherous; ne thei don to no man other wiſe than thei wolde that other men diden to

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hem: and in this poynt, thei fullefillen the 10 Commandementes of God: and thei zive no charge of Aveer ne of Riccheſſe: and thei lye not, ne thei ſwere not, for non occaſioun; but thei ſeyn ſymply, ze and nay. For thei ſeyn, He that ſwerethe, will diſceyve his Neyghbore: and therfore alle that thei don, thei don it with outen Othe. And men clepen that Yle, the Yle of *Bragman*: and ſŏme men clepen it the Lond of Feythe. And thorgh that Lond, rennethe a gret Ryvere, that is clept *Thebe*. And in generalle, alle the men of tho Yles and of alle the Marches there abouten, ben more trewe than in ony othere Contrees there abouten, and more righte fulle than othere, in alle thinges. In that Yle is no Thief, ne Mordrere, ne comoun Woman, ne pore beggere, ne nevere was man ſlayn in that Contree. And thei ben ſo chaſt, and leden ſo gode lif, as tho thei weren religious men: and thei faſten alle dayes. And becauſe thei ben ſo trewe and ſo rightfulle and ſo fulle of alle gode condiciouns, thei weren nevere greved with Tempeſtes ne with Thondre ne with Leyt ne with Hayl ne with Peſtylence ne with Werre ne with Hungre ne with non other tribulaccioun, as wee ben many tymes amonges us, for oure Synnes. Wherfore it ſemethe

ſemethe wel, that God lovethe hem and is pleſed with hire Creance, for hire gode Dedes. Thei beleven wel in God, that made alle thinges; and him thei worſchipen. And thei preyſen non erthely Riccheſſe; and ſo thei ben alle right fulle. And thei lyven fulle ordynatly, and ſo ſobrely in Met and Drynk, that thei lyven right longe. And the moſt part of hem dyen with outen Sykneſſe, whan nature faylethe hem for elde. And it befelle in Kyng *Aliſandres* tyme, that he purpoſed him to conquere that Yle, and to maken hem to holden of him. And whan thei of the Contre herden it, thei ſenten Meſſangeres to him with Lettres, that ſeyden thus, What may ben y now to that man, to whom alle the World is inſuffiſant: thou ſchalt fynde no thing in us, that may cauſe the to warren azenſt us: for wee have no Riccheſſe, ne none wee coveyten: and alle the Godes of our Contree ben in comoun. Oure Mete, that we ſuſteyne with alle oure Bodyes, is oure Riccheſſe: and in ſtede of treſoure of Gold and Sylver, wee maken oure Treſoure of Accord and Pees, and for to love every man other. And for to apparaylle with oure Bodyes, wee uſen a ſely litylle Clout, for to wrappen in oure Careynes. Oure Wyfes ne ben not arrayed

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for to make no man plesance, but only connable Array, for to eschewe Folye. Whan men peynen hem to arraye the Body, for to make it semen fayrere than God made it, thei don gret Synne. For man scholde not devise ne aske grettre Beautee, than God hath ordeyned man to ben at his Birthe. The Erthe mynystrethe to us 2 thinges; oure Liflode, that comethe of the Erthe that wee lyve by, and oure Sepulture aftre oure Dethe. Wee have ben in perpetuelle Pees tille now, that thou come to disherite us; and also wee have a Kyng, nought for to do Justice to every man; for he schalle synde no forfete amonge us; but for to kepe nobleſſe, and for to schewe that wee ben obeyssant, wee have a Kyng. For Justice ne hathe not among us no place: for wee don no man other wise than wee desiren that men don to us; so that rightwisneſſe ne Vengeance han nought to don amonges us; so that no thing thou may take fro us, but oure gode Pes, that alle weys hathe dured amonge us. And whan Kyng *Alisandre* had rad theise Lettres, he thoughte that he seholde do gret Synne, for to trouble hem: and thanne he sente hem Surteez, that thei scholde not ben aferd of him, and that thei scholde kepen hire gode maneres and hire gode

gode Pees, as thei hadden uſed before of cuſtom; and ſo he let hem allone.

Another Yle there is, that men clepen *Oxidrate*; and another Yle, that men clepen *Gymnoſophe*, where there is alſo gode folk, and fulle of gode Feythe: and thei holden for the moſt partye, the gode condiciouns and cuſtoms and gode maneres, as men of the Contree above ſeyd: but thei gon alle naked. In to that Yle entred Kyng *Aliſandre*, to ſee the manere. And when he ſaughe hire gret Feythe and hire Trouthe, that was amonges hem, he ſeyde that he wolde not greven hem: and bad hem aske of him, what that they wolde have of hym, Riccheſſe or ony thing elles; and thei ſcholde have it with gode wille. And thei anſwerden, that he was riche y now, that hadde Mete and Drynke to ſuſteyne the Body with. For the Riccheſſe of this World, that is tranſitorie, is not worthe: but zif it were in his power to make hem inmortalle, there of wolde thei preyen him, and thanken him. And *Aliſandre* anſwerde hem, that it was not in his powere to don it; becauſe he was mortelle, as thei were. And thanne thei asked him, whi he was ſo proud and ſo fierce and ſo beſy, for to putten alle the World undre his ſubjeccioun, righte as thou

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were a God; and haſt no terme of this liſe, neither day ne hour; and wylneſt to have alle the World at thi commandement, that ſchalle leve the with outen fayle, or thou leve it. And righte as it hathe ben to other men before the, righte ſo it ſchalle ben to othere aftre the: and from hens ſchal tow bere no thyng; but as thou were born naked, righte ſo alle naked ſchalle thi Body ben turned in to Erthe, that thou were made of. Wherfore thou ſchoideſt thenke and impreſſe it in thi mynde, that nothing is inmortalle, but only God, that made alle thing. Be the whiche anſwere, *Aliſandre* was gretly aſtoneyed and abayſt; and alle confuſe departe frō hem. And alle be it that theyſe folk han not the Articles of oure Fythe, as wee han, natheles for hire gode Feythe naturelle, and for hire gode entent, I trowe fulle, that God lovethe hem, and that God take hire Servyſe to gree, right as he did of *Job*, that was a Paynem, and held him for his trewe Servaunt. And therfore alle be it that there ben many dyverſe Lawes in the World, zit I trowe, that God lovethe alweys hem that loven him, and ſerven him mekely in trouthe: and namely, hem that diſpyſen the veyn Glorie of this World; as this folk don, and as *Job* did alſo: and

and therfore ſeyde oure Lorde, be the mouthe of *Ozee* the Prophete, *Ponam eis multiplices Leges meas.* And alſo in another place, *Qui totum Orbem ſubdit ſuis Legibus.* And alſo our Lord ſeythe in the Goſpelle, *Alias Oves habeo, que non ſunt ex hoc Ovili:* that is to ſeyne, that he hadde othere Servauntes, than tho that ben undre Criſtene Lawe. And to that acordethe the Aviſioun, that ſeynt *Petir* ſaughe at *Jaffe*, how the Aungel cam from Hevene, and broughte before him diverſe Beſtes, as Serpentes and other crepynge Beſtes of the Erthe, and of other alſo gret plentee, and bad him take and ete. And Seynt *Petir* anſwerde; I ete never, quoth he, of unclene Beſtes. And thanne ſeyde the Aungelle, *Non dicas inmunda, que Deus mundavit.* And that was in tokene, that no man ſcholde have in deſpite non erthely man, for here diverſe Lawes: for wee knowe not whom God lovethe, ne whom God hatethe. And for that enſample, whan men ſeyn, *De profundis*, thei ſeyn it in comoun and in generalle, with the Criſtene, *pro animabus omnium defunctorum, pro quibus ſit orandum.* And therfore ſeye I of this folk, that ben ſo trewe and ſo feythefulle, that God lovethe hem. For he hathe amonges hem many of the Prophe-

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tes, and alle weye hathe had. And in tho Yles, thei prophecyed the Incarnacioun of oure Lord Jeſu Criſt, how he ſcholde ben born of a Mayden; 3000 Zeer or more, or oure Lord was born of the Virgyne *Marie*. And thei beleeven wel in the Incarnacioun, and that fulle perfitely: but thei knowe not the manere, how he ſuffred his Paſſioun and Dethe for us.

And bezonde theiſe Yles, there is another Yle, that is clept *Pytan*. The folk of that Contree ne tyle not, ne labeure not the Erthe: for thei [a] eten no manere thing: and thei ben of gode colour, and of faire ſchap, aftre hire gretneſſe: but the ſmale ben as Dwerghes; but not ſo litylle, as ben the Pigmeyes. Theiſe men lyven be the ſmelle of wylde Apples: and whan thei gon ony fer weye, thei beren the Apples with hem. For zif thei hadde loſt the ſavour of the Apples, thei ſcholde dyen anon. Thei ne ben not fulle reſonable: but thei ben ſymple and beſtyalle.

[a] *Plin.* L. 7. C. 2. *Ad extremos fines India, ab Oriente, circa fontem Gangis, Aſtomorum gentem ſine ore, corpore toto hyrtam veſtiri frondium lanugine, halitu tantum viventem & odore quem naribus trahant. Nullum illis Cibum nullumque Potum: tantum Radicum florumque varios odores & Sylveſtrium Malorum, qua ſecum portant longiore itinere ne, deſit Olfactus: graviore paulo odore haud difficilter exanimari.*

Aftre

Aftre that, is another Yle, where the folk ben alle skynned roughe Heer, as a rough Beſt, ſaf only the Face and the Pawme of the Hond. Theiſe Folk gon als wel undir the Watir of the See, as thei don above the Lond, alle drye. And thei eten bothe Fleſſche and Fiſſche alle raughe. In this Yle is a gret Ryvere, that is wel a 2 Myle and an half of brede, that is clept [b] *Beumare*. And fro that Rivere a 15 journeys in lengthe, goynge be the Deſertes of the tother ſyde of the Ryvere, (whoſo myght gon it, for I was not there; but it was told us of hem of the Contree, that with inne tho Deſertes) weren the Trees of the Sonne, and of the Mone, that ſpaken to Kyng *Aliſandre*, and warned him of his Dethe. And men ſeyn, that the folk that kepen tho Trees, and eten of the Frute and of the Bawme that growethe there, lyven wel 400 Zeere or 500 Zeere, be vertue of the Frut and of the Bawme. For men ſeyn, that Bawme growethe there in gret plentee, and no where elles, ſaf only at *Babyloyne*, as I have told zou before. Wee wolde han gon toward the Trees fulle gladly, zif wee had myght: but I trowe, that 100000 men of Armes myghte not paſſen tho Deſertes ſafly,

[b] *Woman.* L.

for

for the gret multytude of wylde Beſtes, and of grete Dragouns, and of grete Serpentes, that there ben, that ſlen and devouren alle that comen aneyntes hem. In that Contre ben manye white Olifantes with outen nombre, and of Unycornes, and of Lyouns of many maneres, and many of ſuche Beſtes, that I have told before, and of many other hydouſe Beſtes with outen nombre.

Many othere Yles there ben in the Lond of *Preſtre John*, and many grete Merveyles, that weren to long to tellen alle, bothe of his Riccheſſe, and of his Nobleſſe, and of the gret plentee alſo of precious Stones, that he hathe. I trowe that zee knowe wel y now, and have herd ſeye, wherefore this Emperour is clept *Preſtre John*. But nathales for hem that knowen not, I ſchalle ſeye zou the cauſe. It was ſomtyme an Emperour there, that was a worthi and a fulle noble Prynce, that hadde Criſtene Knyghtes in his compaynye, as he hathe that is now. So it befelle, that he hadde gret liſt for to ſee the Service in the Chirche, among Criſtenmen. And than dured Criſtendom bezonde the See, alle *Turkye*, *Surrye*, *Tartarie*, *Jeruſalem*, *Paleſtyne*, *Arabye*, *Halappee*, and alle the Lond of *Egypte*. So it befelle, that this Emperour cam,

with

with a Criſtene Knyght with him, into a Chirche in *Egypt*: and it was the *Saterday* in *Wyttſon woke*. And the Biſhop made ordres. And he beheld and liſtend the ſervyſe ſulle tentyſly: And he askede the Criſtene Knyght, what men of Degree thei ſcholden ben, that the Prelate had before him. And the Knyght anſwerde and ſeyde, that thei ſcholde ben Preſtes. And than the Emperour ſeyde, that he wolde no longer ben clept Kyng ne Emperour, but Preeſt; and that he wolde have the name of the firſt Preeſt, that wente out of the Chirche: and his name was *John*. And ſo evere more ſithens, he is clept *Preſtre John*.

In his Lond ben manye Criſtene men of gode Feythe and of gode Lawe; and namely of hem of the ſame Contree; and han comounly hire Preſtes, that ſyngen the Meſſe, and maken the Sacrement of the Awtier of Bred, right as the *Grekes* don: but thei ſeyn not ſo many thinges at the Meſſe, as men don here. For thei ſeye not but only that, that the Apoſtles ſeyden, as oure Lord taughte hem: righte as ſeynt *Peter* and ſeynt *Thomas* and the other Apoſtles ſongen the Meſſe, ſeyenge the *Pater-noſter*, and the wordes of the Sacrement. But wee have many mo addiciouns,

ouns, that dyverſe Popes han made, that thei ne knowe not offe.

Cap. XXX.

Of the Hilles of Gold, that Piſſemyres kepen: and of the 4 Flodes, that comen from Paradys terreſtre.

TOWARD the Eſt partye of *Preſtre Johnes* Lond, is an Yle gode and gret, that men clepen *Taprobane*, that is fulle noble and fulle fructuous: and the Kyng thereof is fulle ryche, and is undre the obeyſſance of *Preſtre John*. And alle weys there thei make hire Kyng be Eleccyoun. In that Ile ben 2 Someres and 2 Wyntres; and men herveſten the Corn twyes a Zeer. And in alle the Ceſouns of the Zeer ben the Gardynes floriſht. There dwellen gode folk and reſonable, and manye Criſtene men amonges hem, that ben ſo riche, that thei wyte not what to done with hire Godes. Of olde tyme, whan men paſſed from the Lond of *Preſtre John* unto that Yle, men maden ordynance for to paſſe by Schippe, 23 dayes or more: but now men

men paſſen by Schippe in 7 dayes. And men may ſee the botme of the See in many places: for it is not fulle depe.

Beſyde that Yle, toward the Eſt, ben 2 other Yles: and men clepen that on *Orille*, and that other *Argyte*; of the whiche alle the Lond is Myne of Gold and Sylver. And tho Yles ben right where that the rede See departethe fro the See Occean. And in tho Yles men ſeen ther no Sterres ſo clerly as in other places: for there apperen no Sterres, but only o clere Sterre, that men clepen *Canapos*. And there is not the Mone ſeyn in alle the *Lunacioun*, ſaf only the ſeconde *quarteroun*. In the Yle alſo of this *Taprobane*, ben grete Hilles of Gold, that [c] Piſſemyres kepen fulle diligently. And thei fynen the pured Gold, and caſten away the unpured. And theiſe Piſſemyres ben grete as Houndes: ſo that no man dar come to tho Hilles: for the Piſſemyres wolde aſſaylen hem and devouren hem anon; ſo that no man may gete of that Gold, but be gret ſleighte. And therfore whan it is gret hete, the Piſſemyres reſten hem in the Erthe, from pryme of the

[c] *Plin.* L. 11. C. 31. *Indica Formica—Aurum ex cavernis egerunt terra—Ipſis autem color Felium, magnitudo Ægypti Luporum.*

Day

Day in to Noon: and than the folk of the Contree taken Camayles, Dromedaries and Hors and other Beſtes, and gon thidre, and chargen hem in alle haſte that thei may. And aftre that thei fleen awey, in alle haſte that the Beſtes may go, or the Piſſemyres comen out of the Erthe. And in other tymes, whan it is not ſo hote, and that the Piſſemyres ne reſten hem not in the Erthe, than thei geten Gold be this Sotyltee; Thei taken Mares, that han zonge Coltes or Foles, and leyn upon the Mares voyde Veſſelles made therfore; and thei ben alle open abeven, and hangynge lowe to the Erthe: and thanne thei ſende forth tho Mares, for to paſturen aboute tho Hilles, and with holden the Foles with hem at home. And whan the Piſſemyres ſen tho Veſſelles, thei lepen in anon, and thei han this kynde, that thei lete no thing ben empty among hem, but anon thei fillen it, be it what maner of thing that it be: and ſo thei fillen tho Veſſelles with Gold. And whan that the folk ſuppoſen, that the Veſſelle ben fulle, thei putten forthe anon the zonge Foles, and maken hem to nyzen aftre hire Dames; and than anon the Mares retornen towardes hire Foles, with hire charges of Gold: and than men diſchargen hem, and geten

geten Gold y now be this ſotyltee. For the Piſſemyres wole ſuffren Beſtes to gon and paſturen amonges hem; but no man in no wyſe.

And Bezonde the Lond and the Yles and the Deſertes of *Preſtre Johnes* Lordſchipe, in goynge ſtreyght toward the Eſt, men fynde nothing but Mountaynes and Roches fulle grete: and there is the derke Regyoun, where no man may ſee, nouther be day ne be nyght, as thei of the Contree ſeyn. And that Deſert, and that place of Derkneſſe, duren fro this Coſt unto *Paradys terreſtre*; where that *Adam* oure foremeſt Fader, and *Eve* weren putt, that dwelleden there but lytylle while; and that is towards the Eſt, at the begynnynge of the Erthe. But that is not that Eſt, that wee clep oure Eſt, on this half, where the Sonne riſethe to us: for whenne the Sonne is Eſt in tho partyes, toward *Paradys terreſtre*, it is thanne mydnyght in oure prties o this half, for the rowndeneſſe of the Erthe, of the whiche I have towched to zou before. For oure Lord God made the Erthe alle round, in the mydde place of the Firmament. And there as Mountaynes and Hilles ben, and Valeyes, that is not but only of *Noes* Flode, that waſted the ſofte ground and the

tendre, and felle doun into Valeyes: and the harde Erthe, and the Roche abyden Mountaynes, whan the ſoft Erthe and tendre wax neſſche, throghe the Water, and felle and becamen Valeyes.

Of *Paradys* ne can not I ſpeken propurly: for I was not there. It is fer bezonde; and that forthinkethe me: and alſo I was not worthi. But as I have herd ſeye of wyſe men bezonde, I ſchalle telle zou with gode Wille. *Paradys terreſtre*, as wiſe men ſeyn, is the higheſt place of Erthe, that is in alle the World: and it is ſo highe, that it touchethe nyghe to the cercle of the Mone, there as the Mone makethe hire torn. For ſche is ſo highe, that the Flode of *Noe* ne myght not come to hire, that wolde have covered alle the Erthe of the World alle aboute, and aboven and benethen, ſaf *Paradys* only allone. And this *Paradys* is encloſed alle aboute with a Walle; and men wyte not wherof it is. For the Walles ben covered alle over with Moſſe; as it ſemethe. And it ſemethe not that the Walle is Ston of Nature. And that Walle ſtrecchethe fro the Southe to the Northe; and it hathe not but on entree, that is cloſed with Fyre brennynge; ſo that no man, that is mortalle, ne dar not entren. And in the moſte highe place of *Pardys*, evene

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evene in the myddel place, is a Welle, that caſtethe out the 4 Flodes, that rennen be dyverſe Londes: of the whiche, the firſt is clept *Phiſon* or *Ganges*, that is alle on; and it rennethe thorghe out *Ynde* or *Emlak*: in the whiche Ryvere ben manye precioufe Stones, and mochel of *Lignũ Aloes*, and moche gravelle of Gold. And that other Ryvere is clept *Nilus* or *Gyſon*, that gothe be *Ethiope*, and aftre be *Egypt*. And that other is clept *Tigris*, that rennethe be *Aſſirye* and be *Armenye* the grete. And that other is clept *Eufrate*, that rennethe alſo be *Medee* and be *Armonye* and be *Perſye*. And men there bezonde ſeyn, that all the ſwete Watres of the World aboven and benethen, taken hire begynnynge of the Welle of *Paradys*: and out of that Welle, alle Watres comen and gon. The firſte Ryvere is clept *Phiſon*, that is to ſeyne in hire langage, Aſſemblee: For manye othere Ryveres meten hem there, and gon in to that Ryvere. And ſum men clepen it *Ganges*; for a Kyng that was in *Ynde*, that highte *Gangeres*, and that it ran thorge out his Lond. And that Water is in ſum place clere, and in ſum place trouble; in ſum place hoot, and in ſum place cold. The ſeconde Ryvere is clept *Nilus* or *Gyſon*: for it is alle

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weye trouble: and *Gyſon*, in the langage of *Ethiope*, is to ſeye trouble; and in the langage of *Egipt* alſo. The thridde Ryvere, that is clept *Tigris*, is as moche for to ſeye as faſte rennynge: for he rennethe more faſte than ony of the tother. And alſo there is a Beſt, that is cleped *Tigris*, that is faſte rennynge. The fourthe Ryvere is clept *Eufrates*, that is to ſeyne, wel berynge: for there growen manye Godes upon that Ryvere, as Cornes, Frutes, and othere Godes y nowe plentee.

And zee ſchulle undirſtonde, that no man that is mortelle, ne may not approchen to that *Paradys*. For be Londe no man may go for wylde beſtes, that ben in the Deſertes, and for the highe Mountaynes and gret huge Roches, that no man may paſſe by, for the derke places that ben there, and that manye: And be the Ryveres may no man go; for the water rennethe ſo rudely and ſo ſcharply, becauſe that it comethe doun ſo outrageouſly from the highe places aboven, that it rennethe in ſo grete Wawes, that no Schipp may not rowe ne ſeyle azenes it: and the Watre rorethe ſo, and makethe ſo huge noyſe, and ſo gret tempeſt, that no man may here other in the Schipp, thoughe he cryede with alle the craft that he cowde, in the byeſte voys that he

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he myghte. Many grete Lordes han aſſayed with gret wille many tymes for to paſſen be tho Ryveres toward *Paradys*, with fulle grete Companyes: but thei myghte not ſpeden in hire Viage; and manye dyeden for weryneſſe of rowynge azenſt tho ſtronge Wawes; and many of hem becamen blynde, and many deve, for the noyſe of the Water: and sūme weren periſſcht and loſte, with inne the Wawes: So that no mortelle man may approche to that place, with outen ſpecyalle grace of God: ſo that of that place I can ſeye zou no more. And therfore I ſchalle holde me ſtille, and retornen to that that I have ſeen.

Cap. XXXI.

Of the Cuſtoms of Kynges, and othere that dwellen in the Yles coſtynge to Preſtre Johnes *Lond. And of the Worſchipe, that the Sone dothe to the Fader, whan he is dede.*

FROM tho Yles, that I have ſpoken of before, in the Lond of *Preſtre John*, that ben undre Erthe as to us, that ben o

this half, and of other Yles, that ben more furthere bezonde; who ſo wil, purſuen hem, for to comen azen right to the parties that he cam fro; and ſo environne alle Erthe: but what for the Yles, what for the See, and what for ſtrong rowynge, fewe folk aſſayen for to paſſen that paſſage; alle be it that men myghte don it wel, that myght ben of power to dreſſe him thereto; as I have ſeyd zou before. And therfore men returnen from tho Yles aboveſeyd, be other Yles coſtynge fro the Lond of *Preſtre John*. And thanne comen men in returnynge to an Yle, that is clept *Caſſon:* and that Yle hathe wel 60 jorneyes in lengthe, and more then 50 in brede. This is the beſte Yle, and the beſte Kyngdom, that is in alle tho partyes, out taken *Cathay*. And zif the Merchauntes uſeden als moche that Contre as thei don *Cathay*, it wolde ben better than *Cathay*, in a ſchort while. This Contree is fulle wel enhabyted, and ſo fulle of Cytees, and of gode Townes, and enhabyted with peple, that whan a man gothe out of o Cytee, men ſeen another Cytee, eyene before hem: and that is what partye that a man go, in alle that Contree. In that Yle is gret plentee of alle Godes for to lyve with, and of alle manere of Spices. And there

there ben grete Foreſtes of Cheſteynes. The Kyng of that Yle is fulle ryche and fulle myghty: and natheles he holt his Lond of the grete *Chane*, and is obeyſſant to hym. For it is on of the 12 Provynces, that the gret *Chane* hathe under him, with outen his propre Lond, and with outen other leſſe Yles, that he hathe; for he hathe fulle manye.

From that Kyngdom comen men, in returnynge, to another Yle, that is clept *Rybothe:* and it is alſo under the grete *Chane*. That is a fulle gode Contree, and fulle plenteſous of alle Godes and of Wynes and Frut, and alle other Riccheſſe. And the folk of that Contree han none Houſes: but thei dwellen and lyggen alle under Tentes, made of black Ferne, by alle the Contree. And the princypalle Cytee, and the moſt royalle, is alle walled with black ſton and white. And alle the Stretes alſo ben pathed of the ſame Stones. In that Cytee is no man ſo hardy, to ſchede Blode of no man, ne of no Beſt, for the reverence of an Ydole, that is worſchipt there. And in that Yle dwellethe the Pope of hire Lawe, that they clepen *Lobaſſy*. This *Lobaſſy* zevethe alle the Benefices, and alle other Dignytees, and alle other thinges,

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that belongen to the Ydole. And alle tho that holden ony thing of hire Chirches, Religious and othere, obeyen to him; as men don here to the Pope of *Rome*.

In that Yle thei han a Cuſtom, be alle the Contree, that whan the Fader is ded of ony man, and the Sone liſt to do gret Worſchipe to his Fader, he ſendethe to alle his Frendes, and to alle his Kyn, and for religious men and Preeſtes, and for Mynſtralle alſo, gret plentee. And thanne men beren the dede Body unto a gret Hille, with gret joye and ſolempnyte. And when thei han brought it thider, the chief Prelate ſmytethe of the Hede, and leythe it upon a gret platere of Gold and of Sylver, zif ſo be he be a riche man; and than he takethe the Hede to the Sone: and thanne the Sone and his other Kyn ſyngen and ſeyn manye Oriſouns: and thanne the Preſtes, and the religious men, ſmyten alle the Body of the dede man in peces: and thanne thei ſeyn certeyn Oriſouns. And the Fowles of raveyne of alle the Contree abouten knowen the cuſtom of long tyme before, and comen fleenge aboven in the Eyr, as Egles, Gledes, Ravenes and othere Foules of raveyne, that eten Fleſche. And than the Preeſtes caſten the gobettes of the Fleſche; and

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and than the Foules eche of hem takethe that he may, and gothe a litille thens and etethe it: and ſo thei don whils ony pece laſtethe of the dede Body. And aftre that, as Preeſtes amonges us ſyngen for the dede, *Subvenite ſancti Dei*, &c. right ſo the Preeſtes ſyngen with highe voys in hire Langage, Beholdethe how ſo worthi a man, and how gode a man this was, that the Aungeles of God comen for to ſechen him, and for to bryngen him in to *Paradys*. And thanne ſemethe it to the Sone, that he is highliche worſchipt, whan that manye Briddes and Foules and Raveyne comen and eten his Fader. And he that hathe moſt nombre of Foules, is moſt worſchiped. Thanne the Sone bryngethe hoom with him alle his Kyn, and his Frendes, and alle the othere to his Hows, and makethe hem a gret Feſte. And thanne alle his Frendes maken hire avaunt and hire Dalyance, how the Fowles comen thider, here 5, here 6, here 10, and there 20, and ſo forthe: and thei rejoyſſen hem hugely for to ſpeke there of. And whan thei ben at Mete, the Sone let brynge forthe the Hede of his Fader, and there of he zevethe of the Fleſche to his moſt ſpecyalle Frendes, in ſtede of [a] Entre

[a] *Deynţ.* E. 1, 2, 3, 4.

Meſſe, or a Sukkarke. And of the Brayn panne, he letethe make a Cuppe, and there of drynkethe he and his other Frendes alſo, with gret Devocioun, in remembrance of the holy man, that the Aungeles of God han eten. And that Cuppe the Sone ſchalle kepe to drynken of, alle his lif tyme, in remembrance of his Fadir.

From that Lond, in returnynge be 10 jorneys thorge out the Lond of the grete *Chane*, is another gode Yle, and a gret Kyngdom, where the Kyng is fulle riche and myghty. And amonges the riche men of his Contree, is a paſſynge riche man, that is no Prynce, ne Duke ne Erl; but he hathe mo that holden of him Londes and other Lordſchipes: for he is more riche. For he hathe every zeer of annuelle Rente 300000 Hors charged with Corn of dyverſe Greynes and of Ryzs: and ſo he ledethe a fulle noble Lif, and a delycate, aftre the cuſtom of the Contree. For he hathe every day, 50 fair Damyſeles, alle Maydenes, that ſerven him everemore at his Mete, and for to lye be hem o nyght, and for to do with hem that is to his pleſance. And whan he is at the Table, thei bryngen him hys Mete at every tyme, 5 and 5 to gedre. And in bryngynge hire Servyſe, thei

ſyngen

ſyngen a Song. And aftre that, thei kutten his Mete, and putten it in his Mouthe: for he touchethe no thing ne handlethe nought, but holdethe evere more his Hondes before him, upon the Table. For he hathe ſo longe Nayles, that he may take no thing, ne handle no thing. For the Nobleſſe of that Contree is to have longe Nayles, and to make hem growen alle weys to ben as longe as men may. And there ben manye in that Contree, that han hire Nayles ſo longe, that thei envyronne alle the Hond: and that is a gret Nobleſſe. And the Nobleſſe of the Wõmen, is for to haven ſmale Feet and litille: and therfore anon as thei ben born, they leet bynde hire Feet ſo ſtreyte, that thei may not growen half as nature wolde: And alle weys theiſe Damyſeles, that I ſpak of beforn, ſyngen alle the tyme that this riche man etethe: and whan that he etethe no more of his firſte Cours, thanne other 5 and 5 of faire Damyſeles bryngen him his ſeconde Cours, alle weys ſyngynge, as thei dide beforn. And ſo thei don contynuelly every day, to the ende of his Mete. And in this manere he ledethe his Lif. And ſo dide thei before him, that weren his Aunceſtres; and ſo ſchulle thei that comen aftre him, with outen doynge of ony Dedes

Dedes of Armes: but lyven evere more thus in eſe, as a Swyn, that is ſedde in Sty, for to ben made fatte. He hathe a fulle fair Palays and fulle riche, where that he dwellethe inne: of the whiche, the Walles ben in cyrcuyt 2 Myle: and he hathe with inne many faire Gardynes, and many faire Halles and Chambres, and the pawment of his Halles and Chambres ben of Gold and Sylver. And in the myd place of on of hys Gardynes, is a lytylle Mountayne, where there a is litylle Medewe: and in that Medewe, is a litylle [b] Toothille with Toures and Pynacles, alle of Gold: and in that litylle Toothille wole he ſytten often tyme, for to taken the Ayr and to deſporten hym: for that place is made for no thing elles, but only for his Deſport.

Fro that Contree men comen be the lond of the grete *Chane* alſo, that I have ſpoken of before.

And zee ſchulle undirſtonde, that of alle theiſe Contrees, and of alle theiſe Yles, and of alle the dyverſe folk, that I have ſpoken of before, and of dyverſe Lawes, and of dyverſe Beleeves that thei han; zit is there non of hem alle, but that thei han ſum Reſoun with in hem and undirſtondynge, but zif it be the

[b] *Place.* E. 1, 2, 3, 4. *Monaſterium.* L. 1, 2. *Mouſter.* F. 1, 2.

fewere:

fewere: and that han certeyn Articles of oure Feithe and sūme gode poyntes of oure Beleeve: and that thei beleeven in God, that formede alle thinges and made the World; and clepen him God of Nature, aftre that the Prophete seythe, *Et metuent eum omnes fines Terre:* and also in another place, *Omnes gentes servient ei:* that is to seyn, *Alle folk schalle serven him.* But zit thei cone not speken perfytly; (for there is no man to techen hem) but only that thei cone devyse be hire naturelle Wytt. For thei han no knouleche of the Sone, ne of the Holy Gost: But thei cone alle speken of the Bible: and namely of *Genesis*, of the Prophetes Lawes, and of the Bokes of *Moyses*. And thei seyn wel, that the Creatures, that thei worschipen, ne ben no Goddes: but thei worschipen hem, for the Vertue that is in hem, that may not be, but only be the grace of God. And of Simulacres and of Ydoles, thei seyn, that there ben no folk, but that thei han Simulacres: and that thei seyn, for we Cristene men han Ymages, as of oure Lady, and of othere Seyntes, that wee worschipen; nohte the Ymages of Tree or of Ston, but the Seyntes, in whoos name thei ben made aftre. For righte as the Bokes of the Scripture of hem techen

the

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the Clerkes, how and in what manere thei ſchulle beleeven, righte ſo the Ymages and the Peyntynges techen the lewed folk to worſchipen the Seyntes, and to have hem in hire mynde; in whoos name that the Ymages ben made aftre. Thei ſeyn alſo, that the Aungeles of God ſpeken to hem in tho Ydoles, and that thei don manye grete Myracles. And thei ſeyn Sothe, that there is an Aungele with in hem: for there ben 2 maner of Aungeles, a gode and an evelle; as the *Grekes* ſeyn, *Cacho* and *Calo*; this *Cacho* is the wykked Aungelle, and *Calo* is the gode Aungelle: but the tother is not the gode Aungelle, but the wykked Aungelle, that is with inne the Ydoles, for to diſceyven hem, and for to meyntenen hem in hire errour.

There ben manye other dyverſe Contrees and manye other Marveyles bezonde, that I have not ſeen: wherfore of hem I can not ſpeke propurly, to telle zou the manere of hem. And alſo in the Contrees where I have ben, ben manye dyverſitees of manye wondir fulle thinges, mo thanne I make mencioun of. For it were to longe thing to devyſe zou the manere. And therfore that that I have deviſed zou of certeyn Contrees, that I have ſpoken of before, I beſeche zoure worthi and excellent Nobleſſe

Nobleſſe, that it ſuffiſe to zou at this tyme. For zif that I devyſed zou alle that is bezonde the See, another man peraunter, that wolde peynen him and travaylle his Body for to go in to tho Marches, for to encerche tho Contrees, myghten ben blamed be my Wordes, in rehercynge manye ſtraunge thinges. For he myghten not ſeye no thing of newe, in the whiche the hereres myghten haven outher ſolace or deſport or luſt or lykynge in the herynge. For men ſeyn alle weys, that newe thynges and newe tydynges ben pleſant to here. Wherfore I wole holde me ſtille, with outen ony more rehercyng of dyverſiteez or of marvaylles, that ben bezonde, to that entent and ende, that who ſo wil gon in to the Contrees, he ſchalle fynde y nowe to ſpeke of, that I have not touched of in no wyſe.

And zee ſchulle undirſtonde, zif it lyke zou, that at myn Hom comynge, I cam to *Rome*, and ſchewed my Lif to oure holy Fadir the Pope, and was aſſoylled of alle that lay in my Conſcience, of many a dyverſe grevous poynt: as men moſten nedes, that ben in company, dwellyng amonges ſo many a dyverſe folk of dyverſe Secte and of Beleeve, as I have ben. And amonges alle, I ſchewed hym this Tretys, that I had made aftre informacioun of men, that

that knewen of thinges, that I had not ſeen my ſelf; and alſo of Marveyles and Cuſtomes, that I hadde ſeen my ſelf; as fer as God wolde zeve me Grace: and beſoughte his holy Fadirhode, that my Boke myghten be examyned and corrected be avys of his wyſe and diſcreet Conſeille. And oure holy Fadir, of his ſpecial grace, remytted my Boke to ben examyned and preved be the Avys of his ſeyd Conſeille. Be the whiche, my Boke was preeved for trewe; in ſo moche that thei ſchewed me a Boke, that my Boke was examynde by, that comprehended fulle moche more, be an hundred part; be the whiche, the *Mappa Mundi* was made after. And ſo my Boke (alle be it that many men ne liſt not to zeve credence to no thing, but to that that thei ſeen with hire Eye, ne be the Auctour ne the perſone never ſo trewe) is affermed and preved be oure holy Fadir, in maner and forme as I have ſeyd.

And I *John Maundevylle* Knyghte aboveſeyd, (alle thoughe I bē unworthi) that departed from oure Contrées and paſſed the See, the Zeer of Grace 1322. that have paſſed mamy Londes and manye Yles and Contrees, and cerched manye fulle ſtraunge places, and have ben in many a fulle gode honourable Compaye, and at many a faire Dede of Armes, (alle be

be it that I dide none my ſelf, for myn unable inſuffiſance) now I am comen Hom (mawgree my ſelf) to reſte: for Gowtes, Artetykes, that me diſtreynen, tho diſſynen the ende of my labour, azenſt my wille (God knowethe.) And thus takynge Solace in my wrecched reſte, recordynge the tyme paſſed, I have fulfilled theiſe thinges and putte hem wryten in this Boke, as it wolde come in to my mynde, the Zeer of Grace 1356 in the 34 Zeer that I departede from oure Contrees. Wherfore I preye to alle the Rederes and Hereres of this Boke, zif it pleſe hem, that thei wolde preyen to God for me: and I ſchalle preye for hem. And alle tho that ſeyn for me a *Pater noſter*, with an *Ave Maria*, that God forzeve me my Synnes, I make hem parteneres and graunte hem part of alle the gode Pilgrymages and of alle the gode Dedes, that I have don, zif ony be to his pleſance: and noghte only of tho, but of alle that evere I ſchalle do unto my lyfes ende. And I beſeche Almyghty God, fro whom alle Godeneſſe and Grace comethe fro, that he voucheſaf, of his excellent Mercy and habundant Grace, to fulle fylle hire Soules with inſpiracioun of the Holy Goſt, in makynge defence of alle hire goſtly Enemyes here in Erthe, to hire Salvacioun, bothe of Body

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Body and Soule; to worſchipe and thankynge of him, that is three and on, with outen begynnynge and withouten endynge; that is, with outen qualitee, good, and with outen quantytee, gret; that in alle places is preſent, and alle thinges conteynynge; the whiche that no goodneſſe may amende, ne non evelle empeyre; that in perfeyte Trynytee lyvethe and regnethe God, be alle Worldes and be alle tymes. *Amen, Amen, Amen.*

F I N I S.

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The FRENCH MANUSCRIPTS go on, as followeth.

LA Copie de la Lettre maunde oveſque ceſt Eſcript, a tres noble Prince Monſieur Edward de Wyndeſore, *Roy de* Engleterre *& de* Fraunce, *par Monſieur* John de Maundeville *Autour ſuis dit.*

Principi excellentiſſimo, pre cunctis mortalibus precipue venerando, Domino *Edwardo*, Divina Providentia, *Francorum & Anglorum* Regi ſereniſſimo, *Hibernie* Domino, *Aquitanie* Duci, Mari ac ejus Inſulis occidentalibus dominanti, eufamie & ornatui, univerſorumque Arma gerentium tutori, ac Probitatis & Strenuitatis exemplo; Principi quoque invicto, mirabilis *Alexandri* ſequaci, ac univerſo Orbi tremendo; cum Reverentia, non qua decet, (cum ad talem & tantam Reverentiam minus ſufficientes extiterint) ſed qua parvitas & poſſibilitas mittentis & offerentis ſe extendunt, Contenta tradantur.

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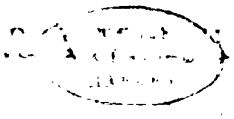

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